

Leader tells Miskitos "you are not forgotten"

Mocoron Refugee Camp, Honduras (EP) — Some of the 25,000 Miskito Indian refugees who have fled Nicaragua to Honduras to escape Sandinista persecution were told recently by an American Christian Indian leader, "You are not forgotten!"

Mohawk evangelist Tom Claus, who heads up CHIEF (Christian Hope Indian Eskimo Fellowship), had gone to the Mocoron Refugee Camp close to the Nicaraguan border in Honduras to take part in a unique communion service for

the predominantly evangelical Indians, according to Open Doors News Service here.

"I am an Indian and so your pain is my pain; your suffering is my suffering and I want my people in the United States and Canada to help bear your burden at this time," said Claus at the communion service held at the side of the Mocoron River with dugout canoes turned around to become makeshift pews.

"But more than that, Jesus is bearing your burden and He is representing you

before the Father. You are not deserted; you are not alone before the Father. You are not deserted; you are not alone because we Christians of North America want to stand with you, and we know God is with you. In your suffering we want you to know that there are many of us who care, so cast your cares on us, and on the Lord, for we care deeply for you."

Claus and His CHIEF organization have already provided thousands of dollars' worth of material aid to the Miskito Indians and he has been their primary spokesperson in the United States, according to Open Doors.

The Miskito Indians have been pouring across the Honduras border for two years now since the Sandinistas began forcibly removing them from their villages and force-marching them to "relocation camps" hundreds of miles away.

Claus told the *Open Doors News Service* that at least forty-five of their villages were burned to the ground, and their churches, cattle and belongings destroyed. "Hundreds were killed or imprisoned when they resisted the move. Now some 25,000 have fled as refugees to Honduras and they keep

coming. Many of the old people, expectant mothers, babies and children died along the way, as they hid during the day from the soldiers and moved only at night through the jungle."

Introducing Mediascan



Henry Knoop, teacher of Communication and English at Durham Christian High School, will be featured in a monthly media column beginning with this issue. Mr. Knoop hopes to shed biblical light on developments or new productions in the movie and television industry.

Calvinist Contact

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Also in this issue:

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Berta Hosmar recalls her aunt in Holland and pays tribute to her p. 11
Kite flying anyone? See children's page p. 12

U.S. wrong on port mining in Nicaragua

WASHINGTON — The Executive Director of the Association for Public Justice, James Skillen, voiced strong support for the U.S. Senate vote condemning illegal and belligerent U.S. acts against Nicaragua involving the mining of the Nicaraguan ports.

"APJ can support a defense policy based on justice that works to strengthen international law," Skillen said, "but the revelation of these secret acts of war exposes the U.S. as a destroyer of international law."

"The great outcry from the Reagan administration against the Soviet Union when it shot down a South Korean commercial airliner now appears to be hypocritical, to say the least. Present U.S. actions provide no basis for U.S. appeals to international law. The U.S. stands condemned, undermining its credibility as a leader against unjust marxist regimes. Those who stand for justice," Skillen argued, "should make clear their opposition to this kind of U.S. policy in Central America and elsewhere in the world."

The April issue of the PUBLIC JUSTICE REPORT, published by the APJ Education Fund, includes Skillen's letter to Senator Charles Mathias, written before these recent revelations of illegal U.S. activity. His letter concludes:

"If the U.S. wants to negotiate in good

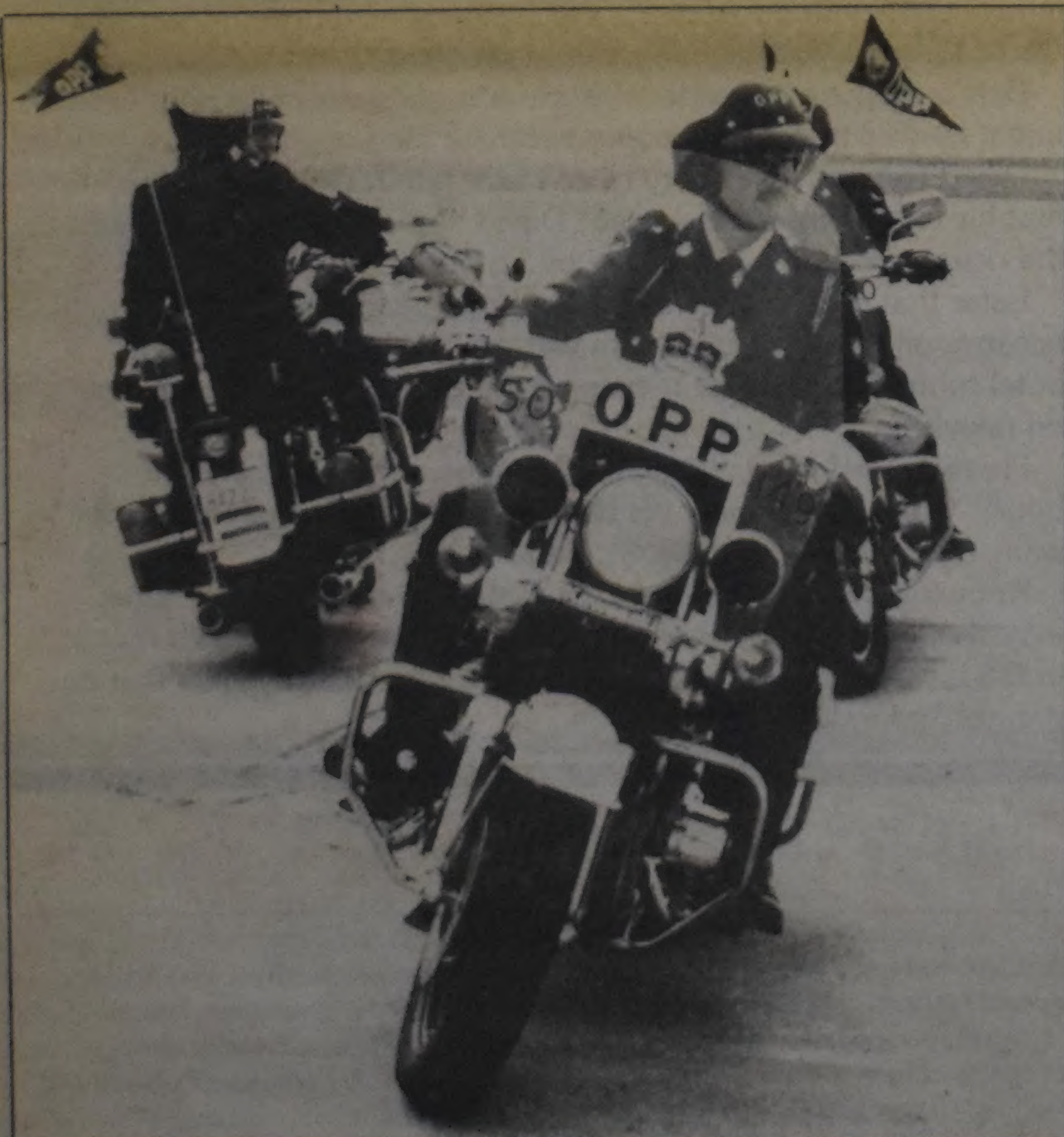
faith with Nicaragua and other countries in the region following the Contadora process (which the Kissinger Commission applauded), it should show its good intentions by stopping these activities which it condemns if Cuba or the Soviet Union do them — funding guerrilla activities designed to overthrow or harass established governments . . . If the present administration cannot see the contradiction in trying to fight communism by means of the very forces which stir up communist opposition and which have helped to make communism look appealing, then I don't know what more can be said . . ."

"We can only hope," said Skillen "that these revelations about U.S. withdrawal from jurisdiction of the International Court of Justice involving Central American affairs, and about the mining of Nicaraguan ports, will lead Congress and the American people to demand a change in U.S. foreign policy toward the region."

Thinkblt

In the development of our national life, let us not argue about who is right, but simply what is right, what course is fair and just.

The late Governor-General Vanier



OPP Golden Helmets on 75th anniversary tour

TORONTO, Ont. (OPP) — The Ontario Provincial Police celebrates its 75th anniversary this year. Its motorcycle precision team, the Golden Helmets, will be making many appearances throughout Ontario this year to help celebrate the event.

Motorcycles have been used by OPP officers to patrol Ontario highways since 1930. In those days the officers supplied their own machines. Today the motorcycles are still more effective in heavy traffic areas.

The OPP Golden Helmets is a volunteer team of traffic patrol officers. They ride Harley-Davidson Police motorcycles in a dazzling display of expert motorcycle handling. The emphasis is on precision, not daredevil stunts.

Calvinist Contact

Editor
Ben Witvoet
Editorial Assistant: Ellen Zwart
Accounting: Willy Suk
Advertising: Kiera Numan
Circulation & Mailing: Grace Bouwman
Layout and Design: Margaret Griffiths
Typesetting: Kim Yungblut
Political Editor: Ben Vandezande
Children's Page Editor: Dora Bakker
Western Correspondents: Jeff Adams, Paul DeGroot

Office Manager
Stan De Jong

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Let's reconcile ourselves to the fact ...

James W. Skillen

2 Corinthians 5:17-19

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them.

You know what usually follows when someone starts to speak like this: "Let's reconcile ourselves to the reality of old age — we'll never be young again." Or, "Let's reconcile ourselves to the fact that we will never be able to have children." Reconciliation is, among other things, an act of bringing expectations into conformity with reality.

We also know, however, that reality is sometimes what we make it to be. If one reconciles oneself too early to the reality of being non-athletic, or handicapped, or unmusical, or unlovable, it could be a serious mistake. Hard work, positive thinking, and patience can sometimes change present reality into a much different future.

Paul's words to the Corinthians about reconciliation shed startling light upon our human experience of reality when we have to decide whether to conform to the present or to try to change it.

A new reality

First of all, says Paul, the deepest reality is that all things have been reconciled to God in Christ. And this does not mean that God has reconciled himself to the fact that the world will be messed up forever with sin, hatred, and conflict. To the contrary, God's reconciliation of the world through Christ is an act of radical change — he is making all things new, washing sin away. **If we intend to take God seriously, then we must be reconciled to this new reality; we may not accept brokenness, animosity, and war as if they are the final reality.**

Secondly, reconciliation of all things in Christ means that God has put us in a new position. Whoever is "in Christ," is a "new creation; the old has gone, the new has come!" The issue is not whether we have the personal courage to dream big dreams or "think positively" about changing our lives. Rather, the question is, "Will we accept the fact that we have already been made new in Christ?" **Reconciling ourselves to reality means, for Christians, reconciling ourselves to the fact that God is**

changing us and everything else.

Finally, this new reality to which we must be reconciled requires action! God's reconciling work in Christ demands more than the framing of a new mental image until Christ returns. God, "who reconciled us to himself through Christ," has given us "the ministry of reconciliation." We are "Christ's ambassadors."

We may not give up working to reconcile Jews with Palestinians, blacks with whites, oppressed with oppressors, because God has called us to "become the righteousness of God" among our neighbours. We may not reconcile ourselves to a broken situation; God has reconciled us to himself in Christ in a perfectly restored situation.

To talk like this is not foolish idealism; it is a matter of reconciling ourselves to reality.

James Skillen is Executive Director of the Association for Public Justice in Washington, DC.

Knowing is understanding

The son of the late senator Robert F. Kennedy was found dead in his hotel room on April 25. Newspapers all report the fact that David Kennedy was fighting a drug problem.

Before anyone jumps to a conclusion of "serves him right," it might be well to consider some pertinent facts.

David Kennedy was very close to his father Robert. The day that his father was assassinated, David had swum out too far into the ocean, and he was rescued by his father.

Later that day he checked into a hotel nearby his home because of a domestic problem with his brothers. Alone in his hotel room that night he witnessed the assassination of his father on television.

He remained fixed, sitting on the edge of his bed for eight hours, when members of his family found him. He never was the same again. He eventually turned to drugs.

Knowing these things is understanding without judging. One may well echo the words of his uncle Ted Kennedy, "With trust in God, we all pray that David has finally found the peace that he did not find in life." **BW**

Letters

Our world belongs to God

I enjoyed reading your excellent editorial in the March 30 *Calvinist Contact*: *Where Is Our War of the Crosses?*

That's a question I keep struggling with. Together with friends I realize more and more fully the truth of your statement that:

"Canadian premiers, directors, inspectors and boards of education have been taking down crosses all over the land, and they have hung up religious declarations of human autonomy in their places."

May we have eyes to recognize the wolf of practical humanism doing its destructive work in sheep's clothing. May we be zealous as Christians in tracking

down this killer of the Christian way of life. May we lovingly proclaim that our world belongs to God! Let that be our battle-cry!

**Wybe Bylsma,
Baltimore, Ont.**

Mail horrible to Puerto Rico

Keep up the work; *Calvinist Contact* has an important role I believe.

By the way, I have received about 20% of the C.C.s during the last two years. The mail is horrible with what they consider third class material. I finally asked a friend to send me a bundle, so I caught up with some of what you have printed.

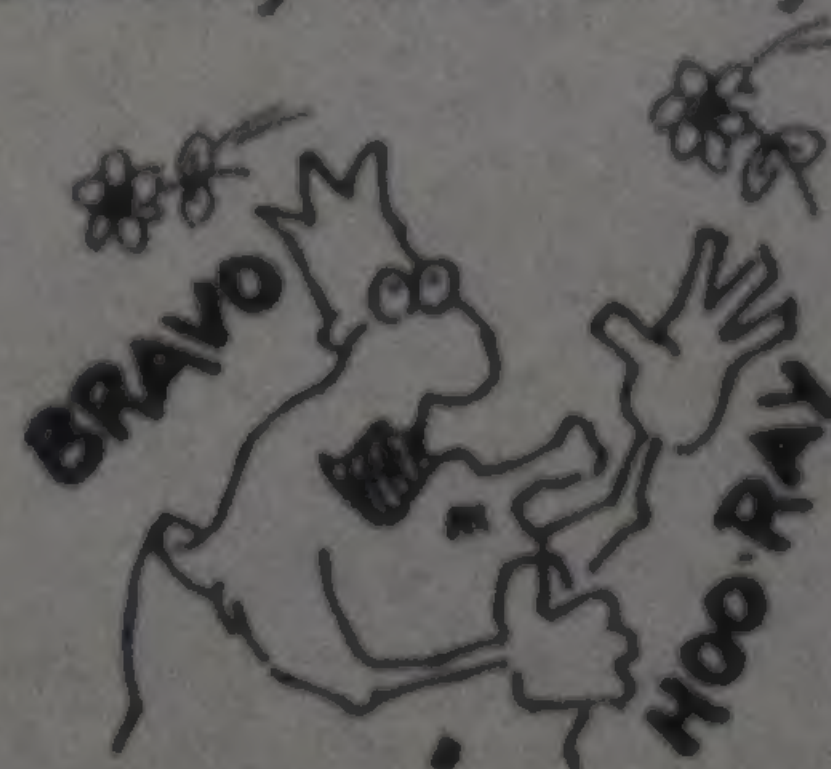
I have appreciated several of your

editorials, and some of the articles relevant to concrete issues in Canada.

I pass the issues I have on to some of our members here, who on occasion read English very well.

**Frank Sawyer,
Jardines de Ponce,
Ponce, Puerto Rico**

Especially like everything



We really enjoy reading your publication and have learned much from it.

We especially like Rev. Van Anel, the features, H. Praamsma, Mrs. Alice Los, Youth/News, the education sections and the humorous Sy Nodd and Pontius Puddle.

They're all great, so keep it up. God has been good to us all. May we continue in his grace.

**Martha Van Schepen,
Ingersoll, Ont.**

A Canadian Synod?

The report on the Synod of the GKN in Enneteren on March 5-7 (C.C., April 13) has me somewhat upset.



Five smooth stones

Humanly speaking, David was a youthful fanatic with suicidal tendencies. He went to the brook to pick up five smooth stones for his slingshot. No, he wasn't going to shoot crows. He was about to engage in mortal combat with a titan of enormous size and power — Goliath.

Using today's situation, we could say that he went in his blue jeans and a jacket with his school crest on it, trying to stop a tank with a pocket-knife.

But, that is only humanly speaking. It's the horizontal view. From the Lord's vantage point things looked strikingly different. He had already decided the outcome of this seemingly one-sided contest.

You and I should take note that as far as material things was concerned, David needed only very little. He only needed five smooth stones to do the impossible. In fact, he really needed only one stone, the first one.

What he needed foremost and what he possessed in abundance was a great trust in the Lord's faithfulness, the confidence of faith. Such a faith does not need up-to-date equipment or refined skills. We should not forget that David was but a shepherd, not trained in the matters of warfare.

The Lord invites you and me to take courage from David's example. Too often and too easily we are led to believe that we need special talents to serve the Lord. In order to be an elder, you must have the gift of speaking and you must be well-versed in the Scriptures. To serve as a schoolboard member you must know fully what education is all about. Few people like to join the evangelism committee for you need the power of persuasion against your neighbour.

Have you ever discovered that when Paul wrote to Timothy on the qualifications for eldership that he did not mention that elders had to be men with time to spare, who were good talkers or where pocket-size theologians? That is only what we'd like the apostle to have said.

No, my friend. What we must remember is David's faith and obedience. Five smooth stones, that's all you need as far as physical equipment is concerned. The largest part of your weaponry must be an unwavering trust in the Lord's faithfulness.

The apostle James says clearly that a person without a solid trust in the Lord's faithfulness is unstable. That makes sense, I'm sure. James also said that such a person should not suppose that he will receive anything from the Lord. There might be stones, but such a person even lacks the courage of faith to pick them up.

Five smooth stones, my friend. It's all you need.

Use them with faith and remember, you only need the first one.

William Rang is Principal of the Christian School in Dunnville, Ont.

longer letter

Christian political party not necessary

I read Syrt Wolters' "How shall we then vote" (Calvinist Contact, March 9) with extreme discomfort. He attacked the "secular humanist" political parties in North America, and said that the body of Christ can no longer afford to 'tag along' with the existing parties on their own terms."

He proposes a specifically christian political party to lead the battle against secularism. This is a highly commendable goal, if only perhaps too idealistic, even if approached with extreme caution.

Two choices

What would a christian political party do in power? It would have two choices. The first choice would be to promote compassion, brotherhood, tolerance, love and peace in our world. The second choice would be to legislate morality, impose religious tyranny and blur the distinctions between church and state.

If a christian political party were to heed the first choice, it would be heeding a very laudable choice. The fact is, however, that many "secular" politicians already have these issues on their agenda.

A christian political party would probably choose the second approach and pose grave dangers to what a true christian message should be.

Because of this extremely probable danger (if I am reading human nature properly) the option of a christian political party should not be considered realistic in light of the gospel.

A secularist promotes freedom

Instead, Christians should work with "secularists" to promote justice, ethics and love in this greed-torn world. There is a lot more common ground (in the area of politics) than Wolters wishes to admit. We as Calvinists, perhaps because of our intellectual arrogance, often fail to realize that a "secularist," by definition, does not reject Christianity, but, rather, wishes to place various religions and beliefs within the framework of a society that would cherish the freedom of all religions.

Instead of using intellectual arrogance, we should use co-operation in our dealings with the "secularists" (who include many non-calvinistic Christians) to promote some reforms in our political organization.

But we should always remember to "clean up our own house before we try to clean up the neighbourhood." Let's also remember that Calvinists do not have a monopoly on the Kingdom.

Mark Mariassen, St. Thomas, Ont.

Response

Show your christian mind in politics

Syrt Wolters

One thing I should like to get out of the way immediately: I did not mention in my article the establishment of a christian political party. The establishment of a christian political party may well be the possible consequence of our distinctive christian political action, but it most definitely should not be our first concern. Our first priority should be to develop a keen awareness among Christians about their political responsibility.

Christians must come to the realization that public life is totally dominated by secular humanism. Harry Blamires in *The Christian Mind* puts it this way: "There is no longer a Christian mind ... as a thinking being, the modern Christian has succumbed to secularization.

The urgency of attempting to correct this situation is apparent in at least three reasons. First, we cannot obey the clear commands of Scripture unless we make a vigorous attempt to think "christianly" through the whole range of our thought life. Secondly, any area in which we do not really acknowledge the lordship of Christ is an area in which we are perhaps quite unconsciously, asserting that some other god than Jesus Christ is god. That is, we are worshipping an idol! Failure to think christianly about

Continued on page 7 ...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 700 words, may be published in the

upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Rev. T. Hofman and Dr. J. Timmer visited this Synod as official delegates of the CRC of N. America. In his address to this Synod, Dr. J. Timmer spoke as if the CRC is a US church; Canada was completely ignored.

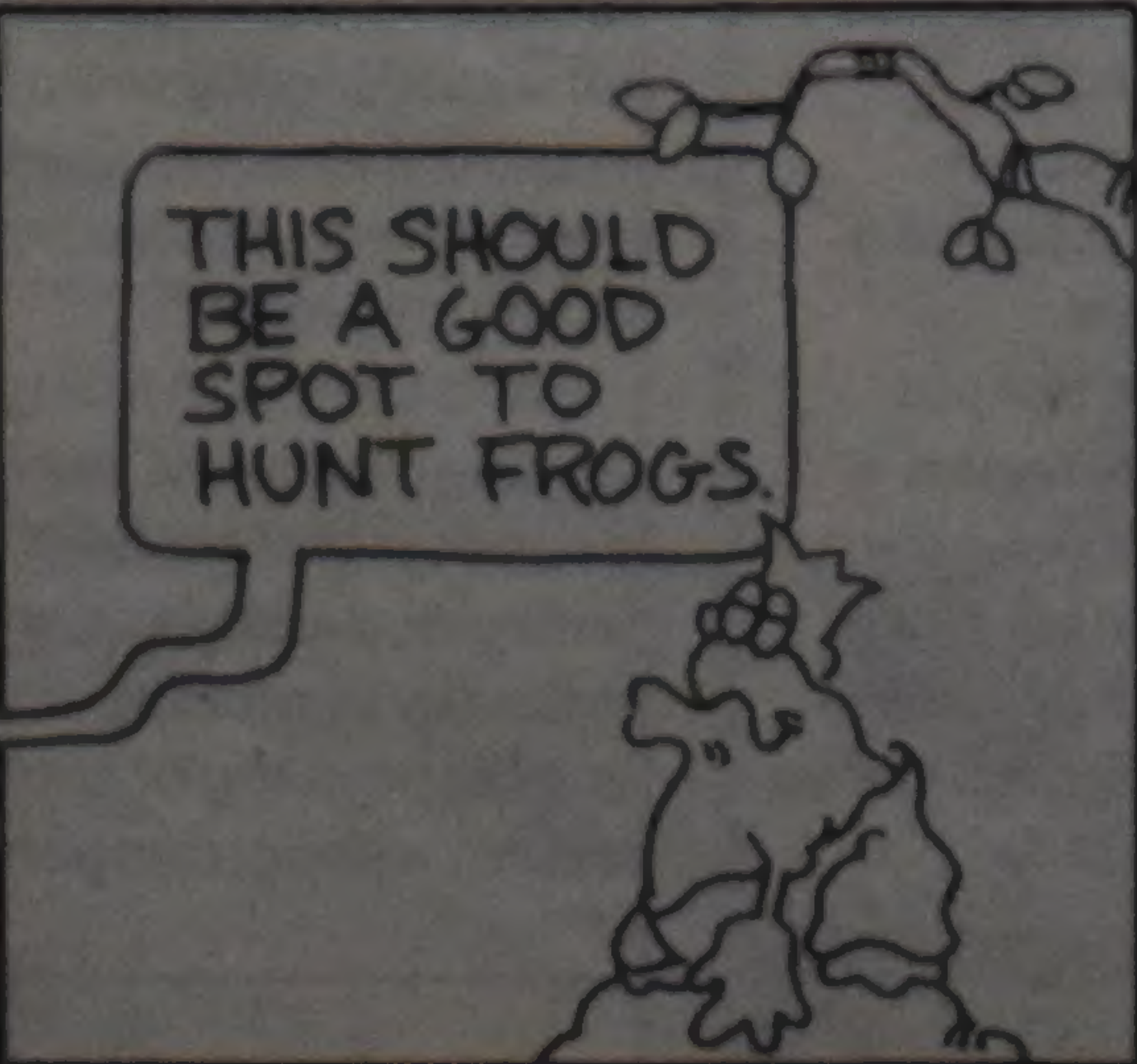
I do realize, that many Americans think that there is no life beyond the 49th parallel. At best it is a vast snowy waste. But surely when the CRC of N. America sends delegates abroad, the constituency as a whole should be represented.

I may assume that this trip was financed out of the coffers of the CRC. It may come as a surprise, but Canadians also help keep these coffers replenished.

Would it not have been better to have sent canadian delegates (or one of each, US and Canadian)? After all, Canadians in general identify much more with the dutch scene than do Americans. Many

Canadians make regular visits to the Netherlands and correspond frequently with their dutch relatives. Thus they stay abreast of the issues there, including the

Pontius' Puddle



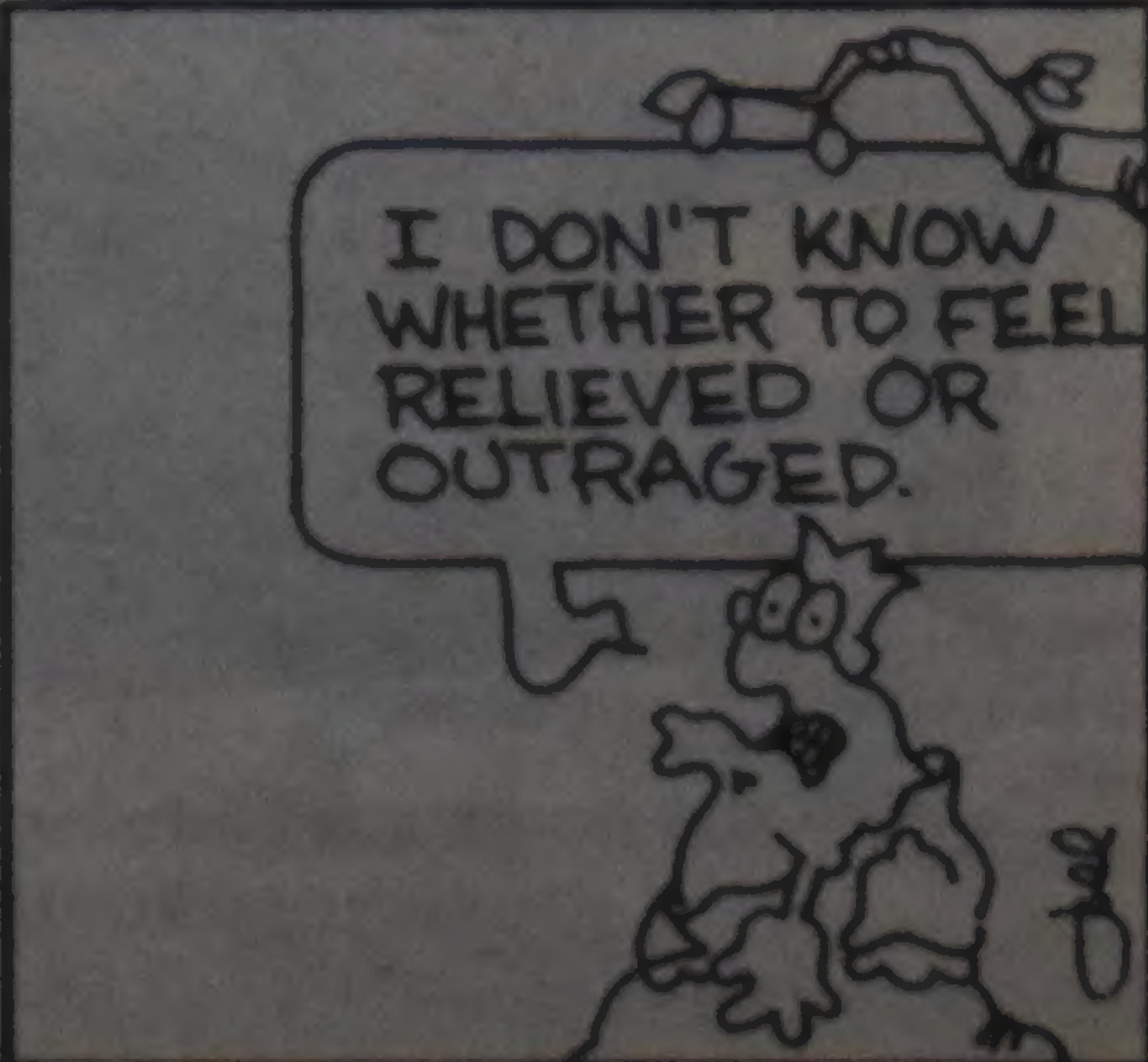
developments in the GKN which are so much a concern to many of us.

Maybe the time for a canadian synod is coming near. Not that we want to split the Church but to enable Canadians (as well as Americans) to serve the Lord better in their own specific environment.



By the way, Rev. Hofman and Dr. Timmer, if you intend to visit us this summer, don't forget to bring your skis! Keep your wooden shoes for your next visit to Holland!

Henk Timmerman, Cambridge, Ont.



Society

Justice in education ... when?

An interview with Jim Bradley, education critic of the Ontario Liberal Party.

Ben Vandezande

C.C.: Does there seem to be an indication that the Roman Catholic schools are going to get full funding in grades 9 and 10 and an extension of funding for 11 and 12?

Bradley: When being questioned during the spending estimates of the Ministry of Education, the Minister did not give an indication that she is prepared to move on either issue. However, I recognize the demographics of this province, particularly in metropolitan Toronto, and the difficulty that some separate school boards are facing in terms of the funding of their education system. The easiest movement for the government to make would be to give the full funding for grades 9 and 10. I don't think there would be too much opposition to that particular movement.

C.C.: Is there any movement in the House on funding for independent schools?

Bradley: I thought I detected some movement approximately a year and a half ago on the part of the government, but I have not detected that movement recently. The present minister of education and the present Premier do not appear to move an inch on this particular issue.

As far as individual members of the house are concerned and the official opposition, there appears to be a great deal of sympathy for those who are looking for somewhere other than the public school system to have their children educated.

I detect with the members that I sit with in the Ontario liberal caucus a great deal of sympathy to find some way of accommodating those parents

within our education system in Ontario.

C.C.: How does that sympathy for the cause get translated into political reality in your view?

Bradley: It means attempting to persuade those back bench members of the progressive conservative caucus that there must be some kind of movement. I don't think we would see that much opposition from members of the opposition, if the government were to move. What strikes fear in the hearts of the opposition, of course, is that the Premier could easily use this as an election issue to say "We shall not fragment our schools system in this province and I stand for it."

We must remember that there is a powerful vested interest in that educational community that is opposed to this. The whole issue can be turned around in an election campaign as to make it devastating to the opposition.

I think it is important to those that are supporting independent schools to continue to put individual pressure on individual members of the legislature, and encourage them to speak out within their caucuses and within spending estimates with the Minister of Education. That's how the pressure starts to come forward to cabinet.

C.C.: How do you as members push this issue in order to get some results?

Bradley: We as members need to be presented with the evidence and ammunition of those who are promoting alternative schools. The

Association for Alternative and Independent schools provided a lot of evidence in terms of polling and public attitudes that show what they feel is missing within the public school system.

I personally think that the route to go is accommodating independent schools within boards of education. I know the difficulties there, I know the real problems and the roadblocks in front of those who believe in independent and alternative schools. But I really think that the minister of education has to start looking in that direction.

I think people from alternative schools should be

appointed to commissions and boards and they should be consulted on education policies.

Pressure has to be placed on school trustees at the local level who face people who are dedicated to the public school system and reject any alternatives.

C.C.: Is it a matter of making it a public confrontation? Is it a matter of making it a high profile media issue?

Bradley: I simply refer to the experience in 1971 when there were demonstrations right across the province against the

Premier of the province of Ontario. Every demonstration, I'm sure, brought him another several thousand votes, because politicians are able to use those kinds of demonstrations to their best effect.

I think for now, the persistent method that is followed now is best and that kind of pressure has to be increased.

Members have to be reminded, because all of us individual members know when we get a letter that it's important, we get a telephone call, it's important. We all understand numbers, particularly at election time.

Law Reform Commission of Canada study Of vandalism and mischief

Stan de Jong

What happens when, in a fit of anger, your son, walking home from school, knocks off sideview mirrors from a number of cars parked at a senior citizens' home? Or, your teenager shatters the showroom window of a business premise with a pellet gun? Or, a group of young boys see fit to place a series of firecrackers on a railway track? Or, your daughter administers poison to a neighbour's nasty and forever barking dog. The list goes on ...

When we think of our younger years we'll probably remember something we did that can be considered vandalistic or mischievous. How many parents and school principals across the country have recently had to deal with youngsters who display a destructive streak?

This is not the time to analyse this behaviour in depth. What we would like to convey are some of the recommendations the Law Reform Commission of Canada has presented to the federal government.

Tentative proposals

The Commission recently published Working Paper 31 entitled, *Damage to Property: Vandalism*. This working paper is one of 51 projects in the Commission's continuing review of Canadian criminal law with the object of developing a new *Criminal Code*. Following consultation with members of the public and the legal profession, its final recommendations will be tabled in a Report to Parliament.

The Commission has put forward 23 tentative recommendations that propose the introduction of a pared-down offence to replace the current array of mischief offences in Part IX of the *Criminal Code*.

The old common law 'mischief' label will give way to the label 'vandalism.' For many people, 'mischief' conjures up childish pranks and minor misdemeanors; 'vandalism' on the other hand is a term which the public recognizes and relates to damage to property.

Legislative draftsmen took the 19th-century penchant for excessive detail to heart when they drafted Canada's first *Criminal Code* in 1892. When the Code was last revised in 1953/54, more general language was introduced. The ambit of the mischief provisions was extended beyond the initial scope of the offence to include various interferences with people in the use of property, short of damage.

"The present law of mischief is highly complex, considerably overloaded, overlapping and confusing," said Commission President, Mr. Justice Allen Linden. "The focus of reform should be the redefinition of an offence of causing damage to the property of others."

Minor acts not criminal

"This Commission has pointed out frequently in recent years that there are limits to the use of criminal law. It cannot rationally be expected to provide effective relief from every interference that arises in the course of living in close proximity with others," Linden explained. "Many minor acts of nuisance are being criminally prosecuted today when they would be better resolved by civil litigation or within the community itself."

Vandalism, according to the working paper, will be confined to conduct that actually damages, destroys or 'renders useless by tampering' any tangible property of another person, without that person's

consent. The emphasis will be on physical damage to property, the Commission stresses, not on the protection of people's relationships with or their use of property.

What about criminal law protection for new kinds of property such as computer programs and computer data? This whole matter is deferred for further study by the Commission. Protection of these aspects of the new technology may well be better accomplished by a separate section in the Code.

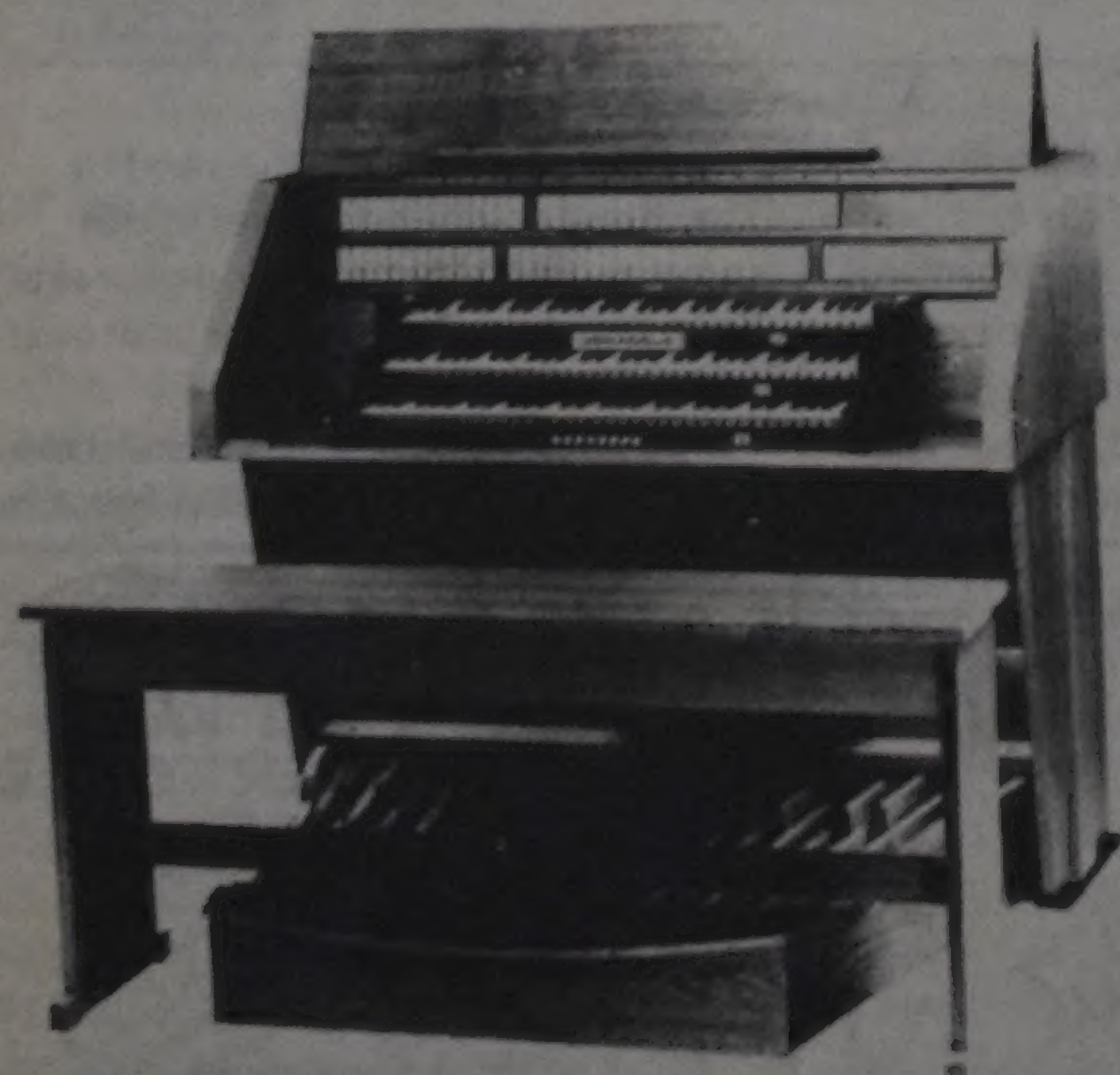
Further, arson and arson-related provisions, traditionally linked with mischief, are at present the subject of a separate Commission study. Arson and the distinct consequences of damaging property by fire present a complex set of problems which overflow into other areas of the Code such as fraud and offences against the person. The Commission believes that the special problems of arson may require provisions which vary from the vandalism provisions. Recommendations on these problems will follow at a later date.

Readers may obtain a free copy of Working Paper 31 by simply writing to: Law Reform Commission of Canada, 130 Albert St., 7th Floor, Ottawa, ON K1A 0L6.

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A palestinian Christian speaks out on the conflicts in the Middle East

Needed "peace makers" not "peace keepers"

Part 2

James Skillen, Executive Director of the Washington-based Association for Public Justice, recently had the privilege of interviewing Jonathan Kuttab, a palestinian Christian from Jerusalem, who was visiting Washington. Kuttab is a lawyer who directs "Law in the Service of Man," an affiliate on the West Bank of the International Commission of Jurists. We continue the interview from last week.

Skillen: What about Egypt since its treaty with Israel? Now Mubarak has been welcomed back to the Islamic conference and has welcomed Arafat to Egypt. What are the implications of all this?

Kuttab: The Palestinians were very disheartened by Egypt's treaty with Israel because they thought Egypt was bargaining in exchange for trade and was giving up on the Palestinian people. But what Egypt did do was to cut through a lot of the procedural obstacles and get into the substance, mostly by making concessions, by conceding almost all the procedural points and by insisting on getting to the substance. The substance, for Egypt, was getting Sinai back. I think even Carter was amazed at all the concessions Egypt was willing to make.

There was wisdom, I think, in Egypt's approach. I think the Palestinians are gradually learning some of the wisdom of that approach. Perhaps they aren't learning fast enough, not fully, maybe too late. And certainly there is no assurance that once they remove all the procedural obstacles, they will get anything of substance. In fact, it is not very likely. But, it is certainly good that they are learning and that they have begun to back off from their enmity toward Egypt for what it did and have welcomed Egypt back.

Skillen: Would you say, then, that some of the other Arab states have the same reaction to Egypt. Despite anger over Egypt's separate treaty with Israel, other Arab states admire Egypt's approach?

Kuttab: Yes, that has always been the case, even from the first day.

Christians in the Middle East

Skillen: What is your interpretation of the christian presence in the Middle East? Is there a live christian faith among very many? Are you a very small minority? Is your presence felt in any significant way?

Kuttab: First, let me talk sociologically. Christians have been one of the most active groups in the Middle East concerned with the independence of their countries. They have gone headlong into Arab nationalism. They have been among its leaders — from George Antonius of the great awakening, down to George Habash who is among the most extreme of the Palestinian leftists. These "Christians" have taken the approach that religion should never be a criterion for political life, that citizens should share in a secular political institution, that church and state should be separated. They have done this in part from the feeling of being a threatened minority, not wanting to suffer religious persecution. If everyone is for the nation, then it can be kept above religious divisiveness. So Palestinian and Arab Christians, generally, have been strong nationalists.

In Lebanon the situation was slightly different, because at one point there was a christian majority. That majority, though, continued to be very nationalistic and Arab in its identification.

As Lebanon grew larger, to include more and more Muslims, a constitutional arrangement was established under French colonialism that was strictly sectarian. Under it the country was to be governed by a sectarian balance where the president was always to be a Maronite Christian, the vice president a Sunni Muslim, and the parliamentary seats divided proportionately along sectarian lines.

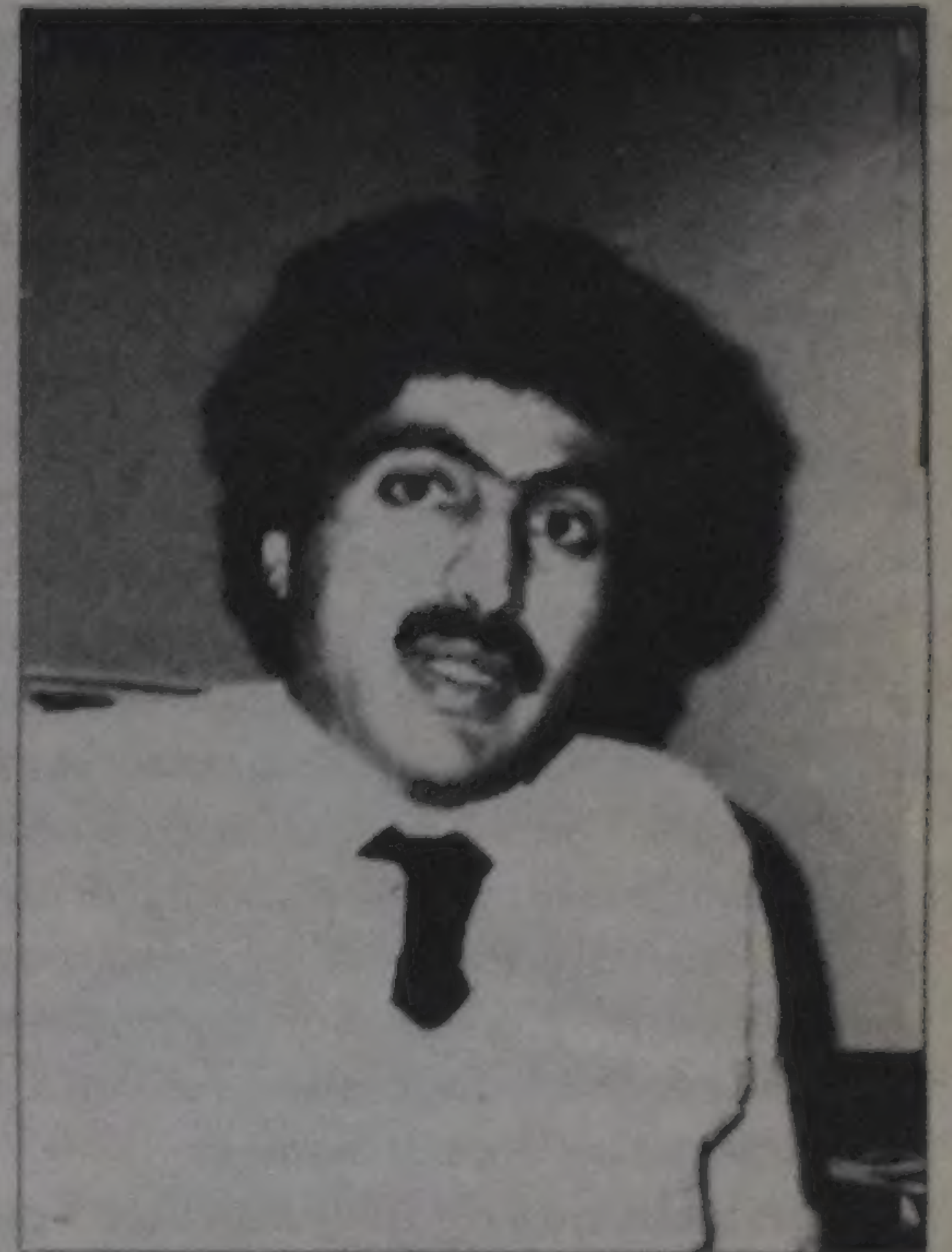
This arrangement fostered conflict rather than resolved it because it did not nurture the idea of a country or state above the social groups. This was exacerbated by the influx of Palestinians into Lebanon because of their ideology and because of the weapons they carried.

The presence of Palestinians also made it increasingly difficult for Lebanon to maintain its neutrality toward Israel. The Palestinians also revealed the utter weakness of the Lebanese central government, and this encouraged each of the factions in Lebanon to arm itself more and more. And before you know it, you have more than a dozen factions, each with an army stronger than the central government, each with a sectarian allegiance. It was inevitable that it would erupt into civil conflict.

Suggestions for peacemaking

Skillen: Do you think now that the Lebanese conflict is unresolvable? Is there anything promising on the horizon?

Kuttab: I see some hope. It lies in the distinction I make between "peace making" and "peace keeping." As Christians we are called to be peace makers. The so-called "peace keeping" forces in Lebanon were bound to run into problems, because a peace keeper is one who wants to keep everyone quiet, to hold onto the status quo, to keep every-



Jonathan Kuttab

thing the way it is.

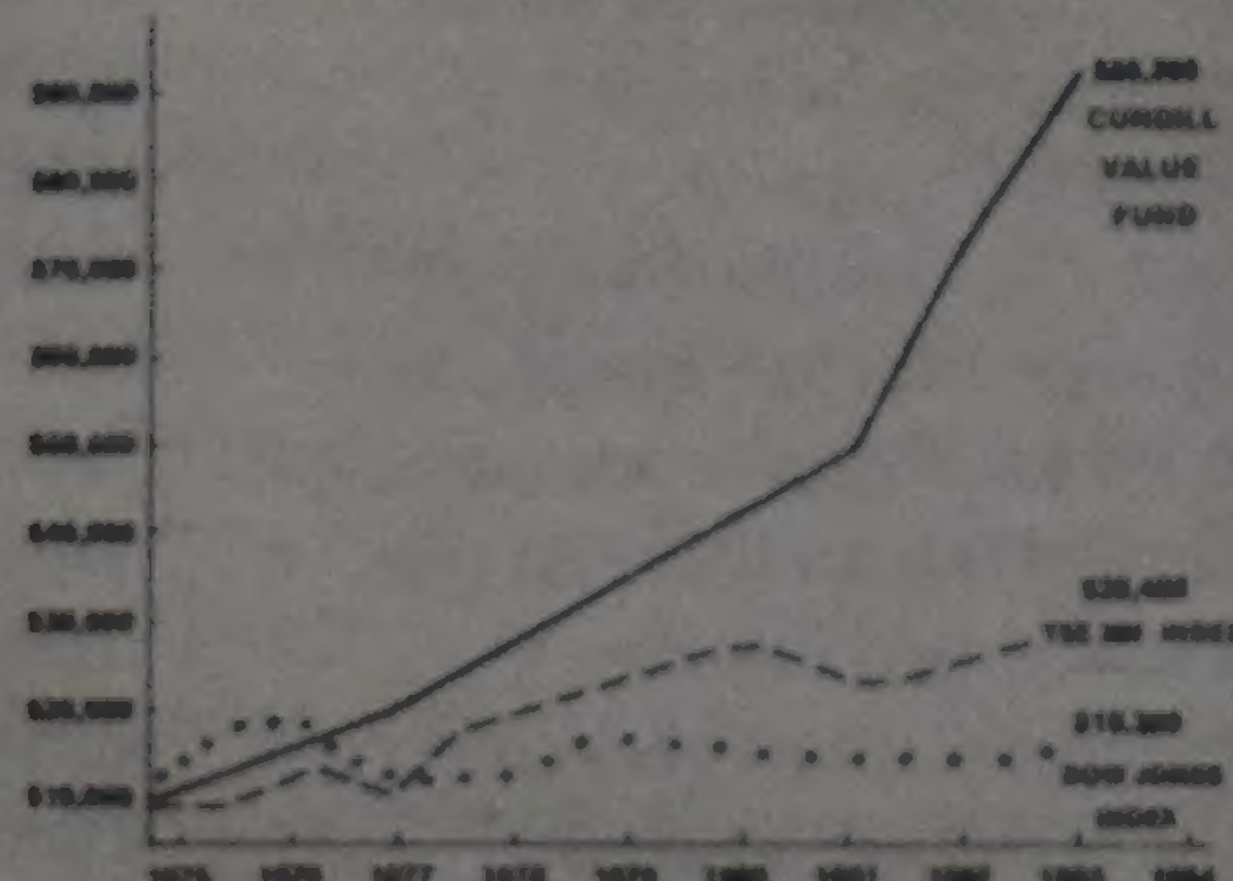
But if there are inherent injustices in a situation, then peace keeping won't work. Peace can't be kept on the basis of injustice. The peace keeper soon becomes identified with the injustices of the existing situation and becomes a target of those who are trying to change the situation.

The constructive process must be peace making, which is an active dynamic process working to overcome injustice. I think some peace making is possible in Lebanon, but it won't be easy. There are too many outside powers with an interest in keeping the pot boiling in Lebanon. But the process actually got started in Geneva a few months ago with talks among the different factions, and peace making might still lead to some progress.

Continued on page 20

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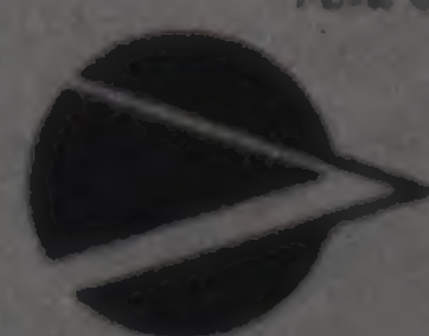
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Church

Pastoral Pondering

Consistory: A team ministry

Rudy W. Ouwehand

We have often thought of a team ministry as involving two or more ministers, one of whom may be non-ordained, whom we hire to carry on the work of the Church. We must learn also to think of our Consistory as a team, and each consistory member must see himself as a part of a team.

A team must work together. Thus it is essential that the office-bearers commit themselves to faithful attendance at all team-meetings. Full attendance at congregational meetings and at both church services lets the congregation know that they have a strong team leading them.

This means also a commitment to carry out the work of the team. Family visits, visits to catechism and Sunday school classes must be a priority for our office bearers.

Consistory meetings, especially times of mutual censure, must be times of rejoicing that the team ministry of the Church is being carried out with the fully active participation of each member.

A team must also play together. For the years that an elder or deacon serves, he must seek to increase his social contacts and interchange with other consistory members. It is good to have consistory parties one or twice a year so that elders and deacons and minister can get to know each other at a different level. Annual consistory retreats afford an opportunity for extended interchange of ideas and convictions, bringing a greater degree of unity to the Team.

Where does the minister fit into this team? A shepherd does not walk far ahead of his flock and expects his sheep to follow. A pastor, like a shepherd, walks in the middle of the flock. From this position he directs the front-runners, pulls up the laggards and encourages those who would go astray to stick to the path.

Thus in consistory, a minister finds himself to be a co-worker with the elders and deacons. Such a team effort can accomplish much more than can one minister alone who is expected to be all things to all people and do all things for all people.

Rudy Ouwehand is pastor of the Christian Reformed Church in Cobourg, Ont.

Church News

Christian Reformed Church

Called

— to Covenant in Woodstock, Ont., Rev. Rudy Ouwehand of Cobourg, Ont.

— to Fellowship in Brighton, Ont., Rev. C. Persenaire of Holland, Mich.



CR See

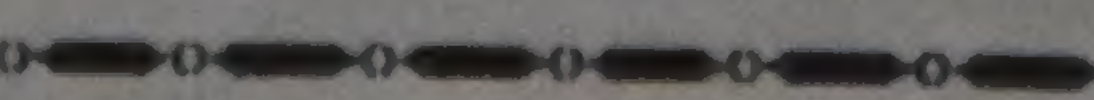
Penalized

Ohno's C.R. hockey team, with its Armenian referee rapidly ran out of steam when penalized for heresy.

Klaas Sis

Elder Jansen bought a lot, which he knew to be a sin. Imagine the scare he got when the Lord caused him to win.

Sy Nodd



Press Parade

Mission research fellowship offered

GRAND RAPIDS, Mich. (MRF) — A Mission Research Fellowship is being jointly offered by Christian Reformed World Missions, Home Missions, and Calvin Seminary and will be made available for use in 1985.

Purpose: To enlarge the church's missiological understanding, to test a missionary practice or goal, to encourage cross-fertilization between the Third World and the West, or to develop strategies of evangelism.

Persons with potential for making a contribution of high academic or missiological character are eligible for the Fellowship. For further information contact Dr. Eugene Rubingh, Secretary of MRF, 2850 Kalamazoo Ave. S.E., Grand Rapids, Michigan 49560.



The covenant made in days of old ...

C.C. staff

It was a happy scene in Scarborough Grace Christian Reformed Church during the morning service on February 26. The family of Mrs. Bui, former refugees, were baptized and Mrs. Bui professed her new-found faith.

Originally sponsored by members of the Fruitland CRC, the family had moved to Scarborough and instruction and fellowship continued there.

Thirty adult members of the Fruitland Church drove to Scarborough to witness this joyful moment in the life of the Bui family. The family had become dear to them since August, 1981, the time that they arrived.

The formal act of joining a church of Christ followed several years of joint effort and prayer.

Rev. John deVries of the Fruitland congregation delivered the sermon "Jesus and the children." Rev. Jack Geuzebroek administered the baptisms and heard the profession of faith.

From l. to r.: Rev. J. Geuzebroek, Anh Tuan, Thu Thao, Kim Thao, Mrs. Trinh Bui, Quang Tuan and two of Mrs. Bui's sisters: Diep (almost hidden) and Thuy.

Two preaching Peters evaluated

Our elders and deacons have decided to set aside some time for sermon evaluation. We both welcome this decision. In fact, we initiated this step towards a greater consistorial involvement with the proclamation of the Word in our Sunday services.

Last year, we provided the consistory members with some guidelines for this particular exercise. We also considered briefly the standard by which sermons must be judged, the one overall purpose of preaching, and the things people look for in a specific text. Yes, I think we have adequately equipped our brothers for their task and I hope that the upcoming sermon evaluation will be beneficial to us all.

Now, whatever our elders and deacons will be telling us about our preaching, I believe William Barclay is right when he says that there are three things we preachers must try to give our listeners as we proclaim the Good News of Jesus Christ from the pulpit.

In the first place, we must give the people in the pew *something to feel*. No, we must never be afraid of emotion when

we tell them about the mighty works of God. On the contrary, our listeners must hear and see and feel that our message matters intensely, both to us and to them.

Secondly, we must inform the mind as well as appeal to the heart. In other words, we should try to be so orderly and so intelligible that the point of our message comes through clearly and is remembered easily. Yes, we should give our people *something to remember*.

And in the third place, besides something to feel and to remember, the preacher must provide *something to do*. Our sermons must challenge the worshippers to action. "Be doers of the Word," writes James, "and not hearers only."

**Bulletin,
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Available for call

The Consistory of the Christian Reformed Church of Alliston, Ont., announces that their former pastor, Rev. George Van Arragon is now available for call and consideration by the churches.

Rev. Van Arragon will be completing his studies this summer, and can accept a call as of September 1, 1984. He can be reached at 174 Lake St., St. Catharines, ON L2R 5Y9; phone: (416) 684-3241.

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Show your christian mind in politics

... continued from page 3.

government and politics leads without any doubt into idolatry in that area!

We are really not so much better than pre-captivity Israel after all. They worshipped Jehovah and the idols. And so do we! Thirdly, it is simply impossible to fulfill our calling of whole-life service to God, of doing whatsoever we do to the glory of God (1 Corinthians 10:31) **UNLESS WE BEGIN TO THINK IN A CHRISTIAN WAY IN ALL AREAS!**

Jesus Christ has been given all authority in heaven and on earth (Matthew 28). And He has called us to live and work under his banner, teaching all the nations all He had taught his apostles. In his children He has gathered to Himself a new nation, a new priesthood, a body of believers which is called to show the world how life should be lived. In his "highpriestly prayer" (John 17) He pleads with the Father that "those whom Thou hast given to Me, will be one in the WORLD so that the world can SEE, that thou has sent Me! It is overly clear in the Scriptures that Jesus Christ our King wants us to be known in the

world as a "communion," as a UNITY.

Paul admonishes us in Romans 12: Don't let the world around you squeeze you into its own mould, but let God remould your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves towards the goal of maturity.

And let's listen to what Paul writes the Christians in Ephesus (4:17) "... you must no longer live as the Gentiles do, in the futility of their minds; they are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to the hardness of their heart; they have become callous and have given themselves to licentiousness, greedy to practice every kind of uncleanness. — You did not so learn Christ! Put off your old nature and be renewed in the spirit of your mind and put on the new nature, created after the likeness of God in true righteousness and holiness."

It is easy to say yea and amen to the reading of the law of God, the summary of which is: Love God above everything

else with *all your heart* and *all your soul* and with *all your mind*. It is easy to say that we accept Jesus Christ as our Lord and Saviour, but to bring that into the open in the world, that is something else. Politically we support or join parties which ignore Christ's lordship totally with the excuse: keep State and Church separate. Keep religion out of politics! If we don't claim the lordship of Christ in politics and don't honour his name, He will not honour us in the day of judgment!

The world is at a loss in dealing with all kinds of problems. Hasn't Christ redeemed public life also? And who is going to tell the world how Christ has renewed the world if the Christians adopt the secular pattern of the world and play along?

Where is the christian mind in politics? Instead of **BINDING TOGETHER** as body of Christ and telling the world, politically: Thus says the Lord, we play along with the worldly political programs in three, four different ways, paralyzing the unity for which Christ so fervently prayed in John 17!

Mr. Marrisen sees the task of a christian political party in promoting compassion, brotherhood, tolerance, love and peace in our world. I see the task of the community of believers (not necessarily as a political party) to speak out to the world as to what the Word of God says about Government — Authority — Justice — Freedom — Law — Human society — Culture, etc.

Do we hear this from the existing political parties? They have their own secular answers to these questions — totally unacceptable to the body of believers in Jesus Christ.

No, I was not talking about a christian political party. I meant to shout: fellow believers, awake: show your christian mind in politics!

Much more can be said. I hope to do that in future articles.

Synt Wolters operates a barbershop in the Empress Hotel of Victoria, B.C. He is actively involved in christian education.



Leonard Schalkwyk

Pastoral letters

"So Delilah said to Samson, 'Tell me the secret'"

Last month we discussed in this column the "law of secrecy" for the pastor (and his wife). Several requests were received to say also a few words about this law as it relates to elders and deacons.

By nature of their work, deacons keep secret the "cases" they are working on. But deacons are also part of the general consistory. In some congregations deacons attend every consistory meeting. Therefore, the following pertains to both elders and deacons.

One of my correspondents complains that "de kerkeraad by ons is so lek als een mandje" (our consistory is as leakproof as a reed basket). This is a very serious condition and can do great harm to individuals and the church as a whole.

This "leaking" is often not done intentionally. All consistory members know that they cannot "tell all" after a meeting. However, some tend to apply "selective secrecy"; they tell some things. Selective secrecy does not work, for who is to decide what can and what cannot be told?

Don't tell your wives

Consistory members should promise "absolute secrecy." Only thus an atmosphere of trust and openness can develop in the meetings of a church council. Brother A. may explode during a discussion and no one of the congregation will know it. It may be important that Brother A. exploded, for he did not mean to be mean, but something was bothering him. Now at least we know. We accept him the way he is, for we know he sincerely loves the Lord, his Church and Kingdom. And Brother A. discovers that we are mature people who can handle this confidentially.

Some people think that at the occasion of the discussion about the nomination of office-bearers we should exercise "special secrecy." However, it is far better to handle everything confidentially. What the congregation should know will appear in the bulletin. If someone asks

a consistory member for information, it is good to refer such a person to the clerk. If too much is said, at least we know who did it! More importantly, being referred to the clerk makes the matter official and not a "confidential one-on-one" information. ("I'll tell you if you don't tell anyone else.")

It is good that consistory members adhere to the general rule not to tell their wives about what happened at the meeting of church council. I have two bedtime stories related to this ...

If you love me

One elder's wife had a very inquisitive nature. When her tired husband came home from consistory meeting, she would ask in her sweetest voice: "Well, honey, what happened?" — The husband remonstrated that he was not supposed to talk out of consistory. So they went to bed. But sleep eluded the exhausted elder. His wife kept him awake with questions. This is a true story, but it does not tell what exactly she said during the night. It must have been something like: "If you love me, you'll tell me." At about 4:00 a.m. the elder would crack and spill all the beans. The wife would be so excited about her achievement that she proudly dropped the secrets from home to home, "confidentially." Feelings were hurt, people got mad, divisions arose.

This is an extreme example, but it does illustrate our point in question. The rule is: don't tell. There are exceptions to the rule. Sometimes an elder can gain wisdom from his wife whom he can trust to be silent. As a rule, however, he will not tell his wife. He will do so only in exceptional cases, such as knotty problems or nerve-racking difficulties. This brings us to the second true bedtime story ...

Tell me what's bugging you

One day the wife of an elder came to me. She

Continued on page 8

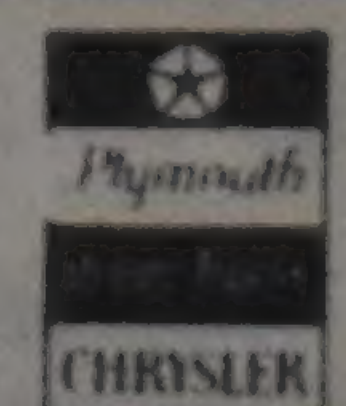
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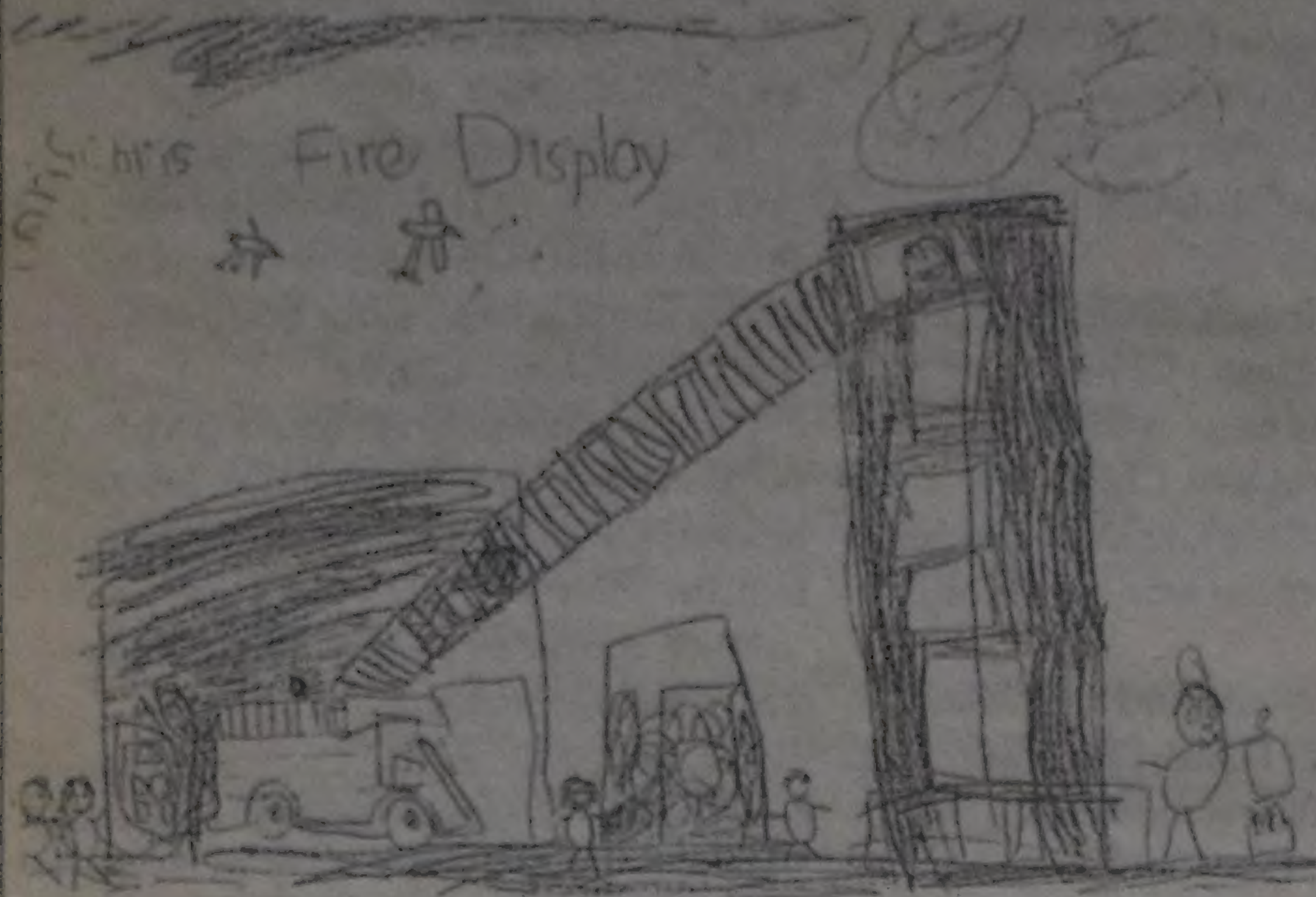
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School

Chalkmarks

Tomorrow's firefighters

The kindergarten class of Vancouver Christian School visited the No. 1 Firehall in Vancouver for a firefighting demonstration during Fire Prevention Week. As the firemen modelled their many different uniforms worn during their firefighting, the children were awed by some of the strange clothing. One little boy was certain that a "martian" had come to help them!



Why do these girls like their school?

Christian education

I am proud of my parents because they sent me to a christian school. I learn a lot about God and have nice teachers. We pray and have a Bible story and we all love God. We have things that other schools have like playground equipment and two computers. I love going to a christian school.

Melissa Schiestel, Gr. 3,
Calvin Chr. School,
Chatham, Ont.

Going to a christian school

I like going to a christian school because we learn about Jesus. I enjoy it. I like recess the best though. My friends and I have lots of fun. Even though we have to pay a little more for the school it's worth it!

We have good teachers and we learn a lot. That's why I like the christian school.

Alecia Tolsma, Gr. 3,
Calvin Chr., Chatham

Brantford petitions Ontario Legislature for school funding

The constituency of the Brantford Christian School Ont., has decided to petition the Ontario Legislature through their local MPP, Mr. Phil Gilles.

Their petition says:
"We, the undersigned electors of Brant, appeal to the Legislature to provide form and substance in law, for the basic

human right of parents in Ontario to choose the kind of education that shall be given to their children. The present education policy provides no guarantees for the existence of independent schools that are one of the concrete expressions of this basic parental right. The supporters of these schools also

face a form of financial double jeopardy through a lack of access to the compulsory and indirect taxes they must pay in support of education.

We seek a just public education policy that supports all schools deemed to be operating in the public interest."

Christian education thrives in Spain

Colegio "Juan de Valdes," a christian school named after one of Spain's most famous Reformers of the sixteenth century, is located in one of the new massive building projects, east of the city center, near Barajas International Airport. This is its permanent site, after having been housed in several rented buildings and temporary structures around the capital.

The impressive, attractive four-story building, enrolling 960 students, gives neighbours a sense of pride, and they refer to it as "our school." Three school buses bring children from all over Madrid, and the churches which support "Juan de Valdes" think of it as "their school" as well.

Dr. Luis Ruiz Poveda, the school's administrator, urges all

supporters of christian education to pray for the work in Madrid.

From *Christian Home and School*, Feb. 1984. By Dr. Bradley M. Class, professor of Spanish, Calvin College, Grand Rapids, Mich.

So Delilah said to Samson

... continued from page 7.

said: "I have sinned last night." But she had a twinkle in her eye so I knew it could not be that bad.

She said: "Pastor, my husband is of a depressed nature, as you may have noticed. Last night after consistory meeting he fell asleep but was very restless. In such a case he has a habit of putting one or two legs out of bed and I have to grab him by his pyjamas or he will fall overboard in his sleep. At the fourth time the pocket of his pyjamas tore. So I shook him hard to awaken him. I said: secret or no secret, tell me what is bugging you.

As I expected, the problem was not that serious, but it helped him and he slept well the rest of the night. So did I. Now, will you forgive me that mortal sin?" I answered, "Considering the circumstances and seeing your repentance, I

grant you absolution. No one will know about it." Such an exception qualifies and exemplifies the "law of secrecy."

Secrecy is about the greatest blessing any consistory can bestow upon a congregation.

As a pastor I can share more in church council, have more advice and receive better moral support because I trust that things will stay within the "team." Indeed, a team spirit is thus born and the flock of the Good Shepherd is blessed.

May God anoint the kings (elders), the priests (deacons) and the prophets (ministers) with his Holy Spirit that they may know how to carry out their respective holy offices in spiritual maturity.

Rev. Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ont.

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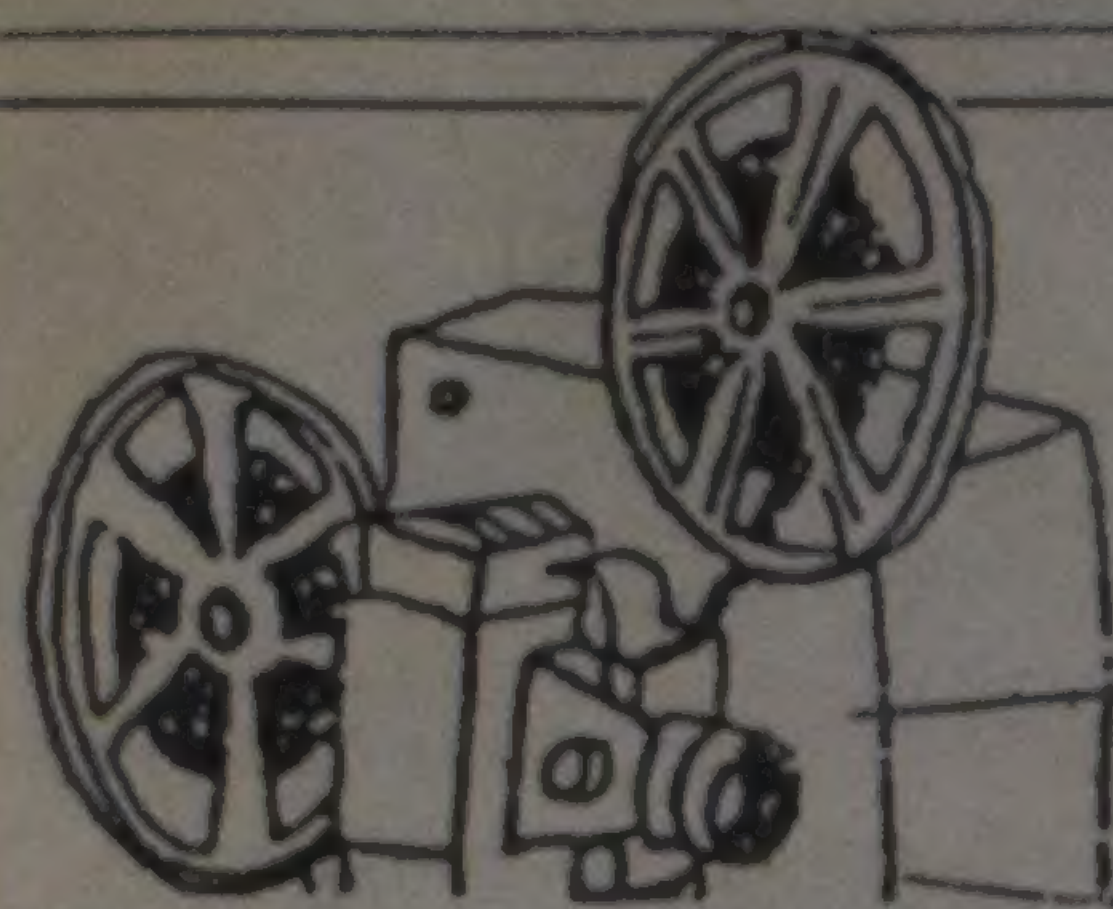


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MEDIASCAN



How to avoid the Academy Award syndrome

Henry Knoop

With the appearance of Mediascan we are happy to welcome Henry Knoop as a new CC columnist. Henry will be addressing such questions as "How many movies?" "How much TV?" and "What do you think of the latest Hollywood blockbuster?" We hope and pray that this column may help all of us discern between good and evil, profundity and superficiality.

A movie critic I know watches at least three or four movies a week. He is, of course, a professional: he teaches a couple of university courses, has written at least two books on the subject, and writes regular reviews in a daily newspaper. Often I have been impressed with his extensive knowledge of the medium's history and development, and his insight into particular films. I often wish I were that knowledgeable.

But I don't go to movies three or four times a week. Not even three or four times a month. My knowledge is severely limited (compared with his) to a few film courses, selective viewing, and "reading around" on the topic. I'm what might be considered an amateur movie critic, and, if you include television, a part-time media critic. While these may not be very impressive credentials for writing a regular media column, it is my introduction.

It also leads me into one of my objectives for this column. We should all be or become media critics, regardless of our poor credentials. In the months to come I hope to involve as many readers as possible in a dialogue on the media, specifically movies and television and their role in our lives. As Christians we live and work in community, and no where is that more important and necessary as in today's media-dominated culture with its television, videos, rock-videos, and movies.

So this column begins with an invitation for your responses, ideas, and "critiques." There are many important questions to be considered: Are movies always legitimate entertainment for Christians? How do you choose which one to see? How much television, if any, should be allowed? Are there any good books or articles on these topics? What do we do about rock-videos? The list, I'm sure, can go on and on. Let's make this a communal effort. And let's not worry excessively about our "limited knowledge." Our knowledge as Christians is more firmly rooted than that of most professional critics: "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight" (Proverbs 9:10).

Losing perspective is easy

It strikes me as I read movie reviews in various newspapers and magazines, how easy it is to get caught up in the movie-culture of today — what I call the "Academy Award syndrome."

My professional movie critic, mentioned earlier, is one of its victims. It seems that he can find something good to say about 90% of the movies he views. If he isn't lauding the works of certain directors, actors, cinematographers or screenwriters, he is analyzing developments within genres or re-emerging themes.

Other critics, I know, are more balanced in their reviews, offering both praise and criticism for particular films. Yet in both cases the criteria for evaluation comes from within the industry

itself: a movie is evaluated in terms of its relationship with its predecessors or its attainment of industry standards. Like the annual Academy Award extravaganza, it becomes a self-congratulatory exercise in back-slapping and hardly an honest evaluation of a movie's artistic or cultural merit.

Movies can do that to you. The more you watch them, the easier it becomes to narrow your perspective of evaluation.

A couple of years ago my wife and I went to see a particular "restricted" movie. I was taking a film course at the time, loving every minute of it, and this movie had been recommended as significant and worthwhile viewing. It didn't take me long to totally immerse myself into the film and I was soon swimming excitedly on waves of newly-learned terms and techniques. My wife was fidgety. As we were driving home afterwards we shared our views.

I loved it. "How could you?" she inquired. "Didn't any of that nudity and language offend you?" Of course, I reassured her, but this was no cheap Hollywood production. This was the work of a true artist! It took me a while (withdrawal wasn't easy), but her point began to make more and more sense to me.

How often don't we fail to see the big picture because our focus is on the little one? How easy it is to cut out legitimate concerns in pursuit of individual objectives?

Television viewing is no different. Statistics tell us that the average North American child watches three hours of T.V. a day. Translated that comes to more time in front of the "tube" than with parents (if both work) or in school with teachers. What happens to a child when he or she is exposed to so much television over an extended period of time? How have perspectives been altered, attitudes been changed or framed, and values been encouraged?

It should be an issue

How much is movie attendance and television viewing an issue in our homes? To what extent do we become defensive: "What's wrong with going to movies? After all, we don't see the dirty ones!" "What can it hurt if the kids watch a bit of T.V. after school and in the evenings? It doesn't really harm them, does it?" I fear that if it's not an issue, much of the damage has been done already.

When you are watching television you are not doing something else; for example, reading or playing or talking. The same goes for movies: when you attend a movie you are not doing something else. What does that say about you?

Should television and movie viewing habits be an issue in our lives? Of course! There is no neutral ground in the life of a Christian.

Paul talks about our battle against principalities, powers, world rulers of this present darkness, and the spiritual hosts of wickedness in his letter to the Ephesians. That battle is still going on. And the battlefield is often going on right in our living rooms with our television sets and on weekend nights with our movie attendance.

More on that next time ...

Henry Knoop teaches English and Media Studies at Durham Christian High School in Bowmanville

The path of life

For my colleague, J. & his wife H., who know this path by experience.

The path of life, not always smooth,
But sometimes scraggy, rough.
Distressing; and God does not sooth
The frayed, to make soul tough.

No, not tough would I, but tender
With parental feeling!
I would rather be defender
From thorn, bringing healing.

For, those who walk the way of pain
Betimes become bitter;
Ah! From bitterness faced comes gain;
Exercise makes fitter.

To care for others, walk the path;
By aching steps make plane
The way, thus freeing from its wrath
Those who pursue your train.

Embracing pain for others' sake
Makes both tough and tender;
Tough, feel less pain in ill you take,
Tender, spirit mender.

**Bill Steele,
Fort St. John, BC**

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Feature

The abortion took place the next day

March 19-23 and 24

Wietse G. Posthumus

Mr. Posthumus assisted in preparing the matter of a husband's appeal to interfere in his wife's abortion proceedings and was present in court on the second application. The hearings took place in Toronto on March 19 to 23. Time was a strong deciding factor, according to Posthumus, and he explains why.

When the husband first sought legal help, his wife was almost three month's pregnant. Time was a big factor from the start, there certainly was none to spare, and indeed very little to plan. Research showed that in Ontario there were several prior cases in which a husband or a father of an unborn child had appealed to the courts to interfere in abortion proceedings. However, there was no case in which a court had actually stopped a woman from having an abortion on a clearly contested application. Early in the week Mr. Justice Reid gave his decision on the injunction application. He held that there was no evidence before him on the basis of which he could prevent the abortion from taking place.

The Judge went on to say in his written reasons, which were not handed out until the 22nd of March, that:

"It is not possible to approach this matter without personal convictions — I am personally appalled at the prospect of abortion — or to be left unmoved by the emotion and anxiety that suffuses this issue. However, Parliament in its wisdom has required such decisions be made by persons it considers better qualified than courts. My task is, as I observed during the hearing, merely to apply the law."

The father lost. However, he did achieve something. In the hearing the court did find that the father had status to bring the application. Mr. Justice Reid held that the father has the right to bring an application before the courts with respect to his wife's pregnancy and its threatened termination.

We believe that this seemingly small concession can, and does have substantial implications. Consider for instance, that if the father had not been given status, the courts would be giving a ringing endorsement to the pro-abortionist element who hold abortion to be solely a matter of the woman and her concern for her body. This the court did not do.

It was decided that a further application should be brought on behalf of the husband, not to restrain the mother or the doctors, but rather as a direct challenge to the therapeutic abortion committee that had issued the certificate authorizing the abortion. Let me explain.

In Canada all therapeutic abortions, that is to say,

miscarriages other than those that occur naturally, are prohibited by law. In fact the procuring of a miscarriage is a serious criminal offence. Section 251 of the Criminal Code provides as follows:

"251. (1) Every one who, with intent to procure the miscarriage of a female person, whether or not she is pregnant, uses any means for the purpose of carrying out his intention is guilty of an indictable offence and is liable to imprisonment for life;

(2) Every female person who, being pregnant, with intent to procure her own miscarriage, uses any means or permits any means to be used for the purpose of carrying out her intention is guilty of an

pregnancies terminated because the mother's health or life is or could be endangered? What constitutes the "health," and how wide is the word "endanger," and who decides these issues?

On the one hand, we have law that imposes strict and severe criminal penalties for illegal abortions. On the other hand, the legality of abortions is left not to courts, but to medical practitioners. Perhaps that is as it should be. However, we believe that on such a serious matter, the public and certainly the father should have the right to know on what basis and for what reasons the "continuation of the pregnancy ... would or would be likely to endanger ... the life or health" of his wife or the mother of the child.

The courts in Canada have on very limited and strict grounds been willing and even eager to examine decisions of inferior tribunals, boards or

was felt that the court should be asked to review the decision of the therapeutic abortion committee.

Within two days of Mr. Justice Reid's decision a new and far reaching application was brought before Mr. Justice Krever asking the court to examine and review the committee's decision. At stake was the question of whether or not therapeutic abortion committees are subject to review at the request of the father, or whether such committees are free from judicial review by anyone other than the mother of the unborn child.

The application was fraught with difficulties. In the first place, prior to this hearing, no application to review a therapeutic abortion committee decision had ever been brought before the courts in Canada. Secondly, there were numerous technical difficulties

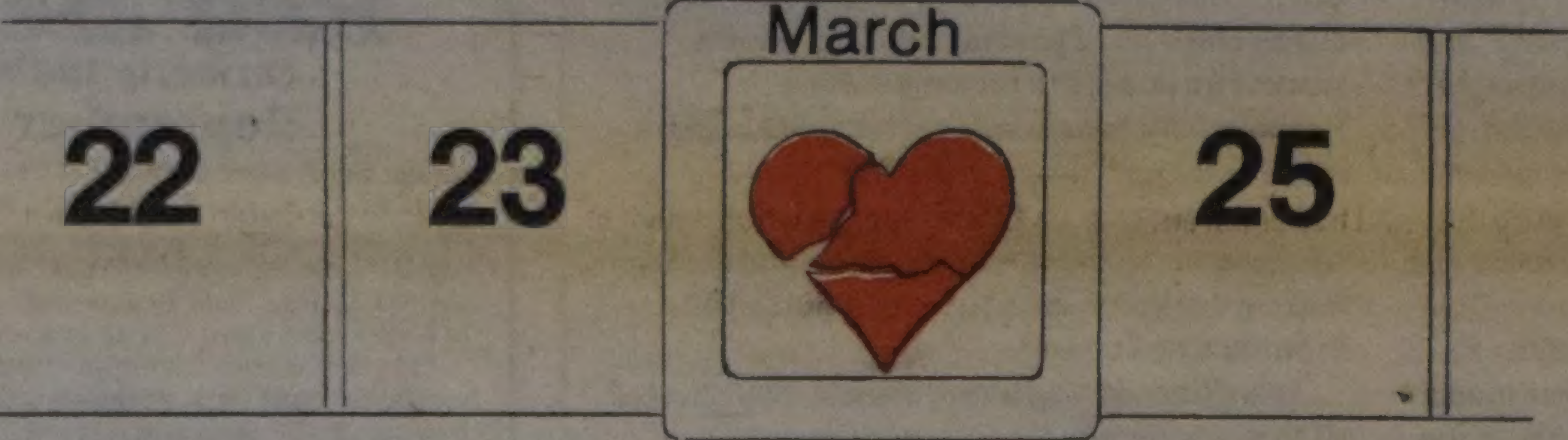
much narrower remedy. To be successful in the application for *certiorari* (i.e., asking the court to review the decision of the committee), it was necessary for the husband to show, or to prove that there was no evidence on which the abortion committee could have reached the decision it did. The problem was that the husband didn't know what information the committee had before it, and while it is customary in *certiorari* applications for the inferior board or tribunal to produce its evidence or record, the therapeutic abortion committee refused or failed to do so.

The court was asked to order the hospital and its therapeutic abortion committee to produce the record. This was, after all, the central issue. Upon considering whether or not the hospital was obligated to "deliver up for review of the court", the "record," Mr. Justice Krever said:

"That caused me to consider whether I should now order the respondent hospital to file a record. That unfortunately would necessarily entail a delay. The delay that has occurred to date (the original abortion was scheduled for March 9) has, in a sense, been unavoidable. I am sure that further delay would increase the risk of the procedure to the respondent wife. I have to balance the interest of the applicant, which is certainly not to his life or health, against the interest of the respondent wife in avoiding delay which is surely a risk to her health and life. I think that precedence must be given to the interest of the respondent wife."

The Judge correctly pointed out that *certiorari* is a discretionary remedy. That is to say, as applicant, the husband was asking the the court to exercise its discretion to come to his assistance by ordering the hospital to produce its record. Once produced, the husband could try to prove his case through the use of that record. The onus on him was to prove his case, and the evidence, if any, enabling him to prove his case was in the hands of the hospital's therapeutic abortion committee. Under these circumstances, the husband was unable to discharge the onus on him entitling him to have the decision of the committee reviewed by the court.

The court pointed out "*certiorari* is not an appeal," and it cannot be used to "substitute a correct decision for an incorrect one." The Judge further noted that in *certiorari* applications, there is no opportunity for discovery that normally allows each side to a dispute to



indictable offence and is liable to imprisonment for two years."

The Criminal Code further provides, however, that the subsections quoted above do not apply in cases where a qualified medical practitioner procures the miscarriage pursuant to an authorization contained in a certificate that has been issued by a therapeutic abortion committee in an approved hospital. Only when a mother has obtained a certificate from an abortion committee can she obtain an abortion and not be committing a criminal offence. In addition, only approved or accredited hospitals can have abortion committees (of three or more medically qualified persons).

The Criminal Code also provides that the committee must have reviewed the case of the female person seeking the abortion, and have concluded and stated by a certificate in writing that in the opinion of the committee the "continuation of the pregnancy" of such female person "would or would be likely to endanger her life or health."

There has been much question and speculation about the manner and ways in which abortion committees reach their decisions. The alarming number of abortion that are taking place naturally gives rise to questions. Are all these

committees on the argument that it lies within the court's jurisdiction to check and ensure that all decisions affecting the substantive rights of citizens are made according to certain minimal rules of natural justice.

Thus while a court might not be able to interfere with a decision of a board or tribunal simply on the basis that the court itself would have reached a different conclusion, the court will interfere with a decision if it is felt that there was literally no evidence on which the board or tribunal could have reached the decision it did.

One of the rules of natural justice demands there must be some evidence on which the therapeutic abortion committee based its decision to authorize the abortion. In this case, the husband knew of absolutely no medical impediment or difficulty relating in any way to his wife's pregnancy. The husband said that his wife gave him no reasons, and in fact he believed and stated that his wife's reasons were strictly related to their marital difficulties and the inconvenience and burden a child would be in the event a separation of the husband and the wife should take place. The husband stated he wanted the child and would look after it and provide for it regardless of the state of the marriage.

In all these circumstances, it

resulting from the fact that the Criminal Code, which provides for therapeutic abortion committees, is a federal enactment which made it debatable as to whether or not the provisions for review by a court as set out in the provincial statute called the Judicial Review Procedures Act, "the Act," would apply to this case. This Act sets out the procedures and mechanisms by which the decisions of boards or other inferior tribunals may be challenged. Mr. Justice Krever decided that the Act did not apply. In part, he said:

"The purpose of the Act was to extend certain minimal protections in the making of decisions to persons who fall within the language of those clauses. To put the matter another way, the purpose was not to afford rights to one person because a decision decided or prescribed the rights of another person. It was only that other person who was intended to be the beneficiary of the protections granted by the Act."

In effect, he held that while the mother may have some rights under the Act, the father did not.

The application to the court was based not only on the provisions of the Act, but alternatively pursuant to the common law remedy of *certiorari*, the latter being a

Story

A tribute to Tante

She never talked about her own wishes or dreams

Berta Hoosmar

The other day, as I was spring-cleaning some drawers, I came across an old photo album. For the next half hour I found myself in a world where women wore long skirts, their hair put up modestly in a bun, and where men stood straight and tall, bravely facing the camera with solemn faces or frozen smiles.

One picture especially interested me, and while studying the brown and somewhat faded photograph of a middle-aged lady, long-forgotten memories came to the surface.

I must have been six years old before I realized that the, in my eyes elderly woman, dressed in black, long-sleeved blouse and ankle-length black skirt, topped by an equally black apron, her hair worn in a bun on top of her head, was my aunt. I was spending the day at my cousin's house. She lived in a neighbouring town, and I knew that my cousin's parents were my uncle and aunt. But I thought that the other lady was her grandmother, although all my cousins called her "Tante."

At first I was a little afraid of her. She was my mother's eldest sister, but she was so different. She did not smile very often. When she did you could see that she had only a few teeth left, and the ones she still had seemed to be abnormally large and rather yellow. When one of her nephews or nieces misbehaved, she would raise her voice several octaves and scream at them, seemingly very angry. It did not take me very long, however, to discover that all my cousins, from the oldest to the youngest, seemed to love her as much as they loved their parents.

As I grew older and visited more often, I began to understand why she was so deeply loved.

This old spinster aunt seemed to live for only one thing, the happiness of her numerous relatives and in particular the well-being of her nephews and nieces. It was she

who would be waiting up for us to scold my teenaged cousin and me when we came home after eleven one night, after an exciting evening of having fun with a group of boys. But ten minutes later, when we were in bed, still giggling and discussing in whispers the adventures of the evening, who would appear with two cups of hot chocolate and some rusks but our old aunt?

"Did she ever have a boyfriend?" I asked my mother once, for it seemed impossible that this woman had ever been young and carefree. Little by little her life's story unfolded.

My mother's parents owned a small farm in the eastern part of Holland. Around the turn of the century they had five children, my spinster aunt being the oldest. The soil was poor in this part of the country, and my grandparents had a difficult time making ends meet. My grandfather would turn to the making of wooden shoes in the winter, to supplement his income.

When the youngest child was two, my grandmother died, and it was considered normal in those days that the then thirteen-year-old eldest daughter should assume the mother role. She did not need more education, nor was she asked what she wanted to do with her life. Although she was not strong and was often sick, she took care of her father and brothers

and sisters and helped out on the farm until all the other children were married and her father died.

Her oldest brother took over the now more prosperous farm and "Tante" stayed. Where else could she go? Soon she began helping to look after an ever-increasing family of nephews and nieces, loving them and helping their mother to take care of them, as if they were her own children.

Tante demanded nothing for herself. She couldn't possibly have understood some of today's females who talk about self-fulfillment and finding themselves. Her self-fulfillment came from looking after her sister-in-law's brood. My cousin's mother sometimes felt hemmed in when she looked at all the children she had given birth to, and would need to get away from them once in a while. But that presented no problem — Tante was always there.

The children loved Tante very much in return. Never mind her old-fashioned clothes and her constant refusal to get dentures. She was a unique person, she was "Our Tante."

Once I spent a whole week at my cousin's farm and got a small surprise on Sunday morning. It was a glorious summer morning. In the distance we could hear the bells of the roman catholic church ringing, calling the faithful to mass. We still had to have breakfast.

This was not a hurried affair as it often is in our home on a Sunday morning. But my uncle and aunt had the same problem we now face with our teenagers — it was hard to get their kids out of bed. When we were finally seated in the old farmer's kitchen, around the large oak table, and when I waited, hands folded, eyes closed, for my uncle to start asking God's blessing on the food, I heard

some unfamiliar sounds. Chairs were scraping on the old stone floor, skirts were rustling and all of a sudden I felt a sharp poke in my back.

"Kneel, you dummy," hissed my cousin, and when I carefully opened my eyes I saw that everybody had knelt on the floor in front of his or her chair, and waited for my uncle to start praying. I peeked at my old aunt, and sure enough, she was also kneeling on the cold floor, arthritic legs and all.

My cousin explained to me later that this was the way they started the day every Sunday morning, because our grandfather had started the new week this way. Our Tante insisted that this custom should be continued, that we should humble ourselves before God on his day.

Tante did not preach to the younger generation. Yet we knew and we felt her commitment to the Lord. When the young folks came to the age where the opposite sex suddenly started to look less revolting and much more interesting, she was alert and kept watching her little flock closely. When one cousin started to date a girl who did not show that she wanted to live a God-fearing life, Tante worried and prayed and nobody shook off her warnings lightly.

Tante also did not believe that young couples, while dating, should stay out very late at night and was definitely against secret rendezvous in the hayloft. Somehow Tante always seemed to hear it when a young couple tried to sneak into the barn late at night, for five minutes later she would enter and proceed to start calling the cat or the dog. She then would call in a loud voice, "Is somebody here?" and she would turn on all the bright barn lights and leave them on until a red-faced couple emerged,

muttering something about it being so cold outside.

To this Tante knew the solution. It was warm in the front room, there were some hard-backed chairs and the young people were welcome to say their good-byes there. What had been good enough for their parents, was also good enough for them.

Did Tante have any faults? When we became teenagers, we became more critical, and her looks would sometimes begin to bother us. She had a big wart on her face and some long, black hairs were growing merrily from that wart in all directions. My cousin and I had offered to cut those hairs, but Tante steadfastly refused. One day, when she was dozing we cut them off ourselves. Tante never even noticed.

We also disliked her screeching when she caught us doing something unlawful. Yet, later we realized that those piercing screams often stopped us dead in our tracks.

My aunt died when she was in her early sixties. Her life had been spent caring for and sacrificing herself for others. She had seldom left her town, and had never even left her province to see a little more of her country. She never talked about her own wishes or dreams, and we took it for granted that she did not have any.

In today's society we would perhaps call hers a wasted life, for she was known only in her own very small corner. Yet we believe that our Lord must have said when she met Him at journey's end, "well done, good and faithful servant."

Berta Hoosmar lives in Whitchurch-Stouffville, Ont. She has just retired from a business career.

examine before trial or hearing the relevant documentation in the hands of another party to the dispute. Discovery assists the parties in preparing and proving their case for trial. Mr. Justice Krever pointed out that if he were to order the production by the hospital of its records the ironic effect would be to permit the certiorari application itself, that is to say the hearing, to be used for the very purpose of discovery.

Even though the husband lost his application in this case, I believe that in another case in different circumstances, a caring husband could and should try again. There are difficult legal issues involved. This application did not close the door to all future applications. The remedy of

certiorari may be too strict a remedy to be convenient or of much help, but other remedies will undoubtedly be examined and tried in the future.

On Friday, March 23rd, the husband lost his final application before the court.

On Saturday, March 24th, the abortion took place.

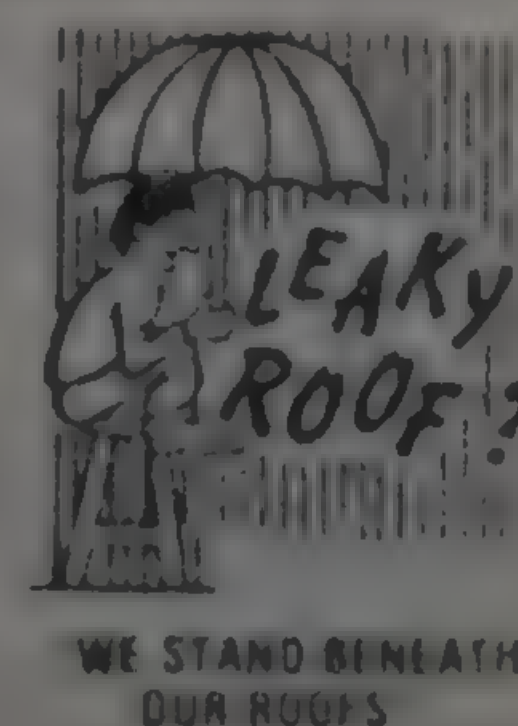
Mr. Pristhumus is a partner in the law firm Pristhumus and Abels, Toronto, Ont.

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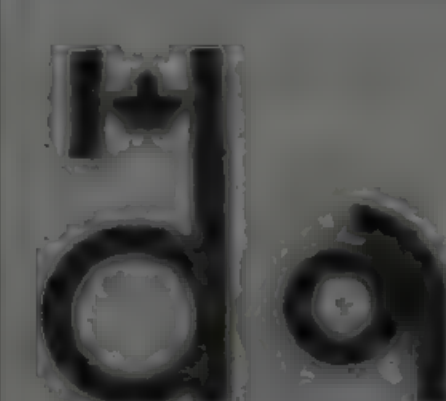
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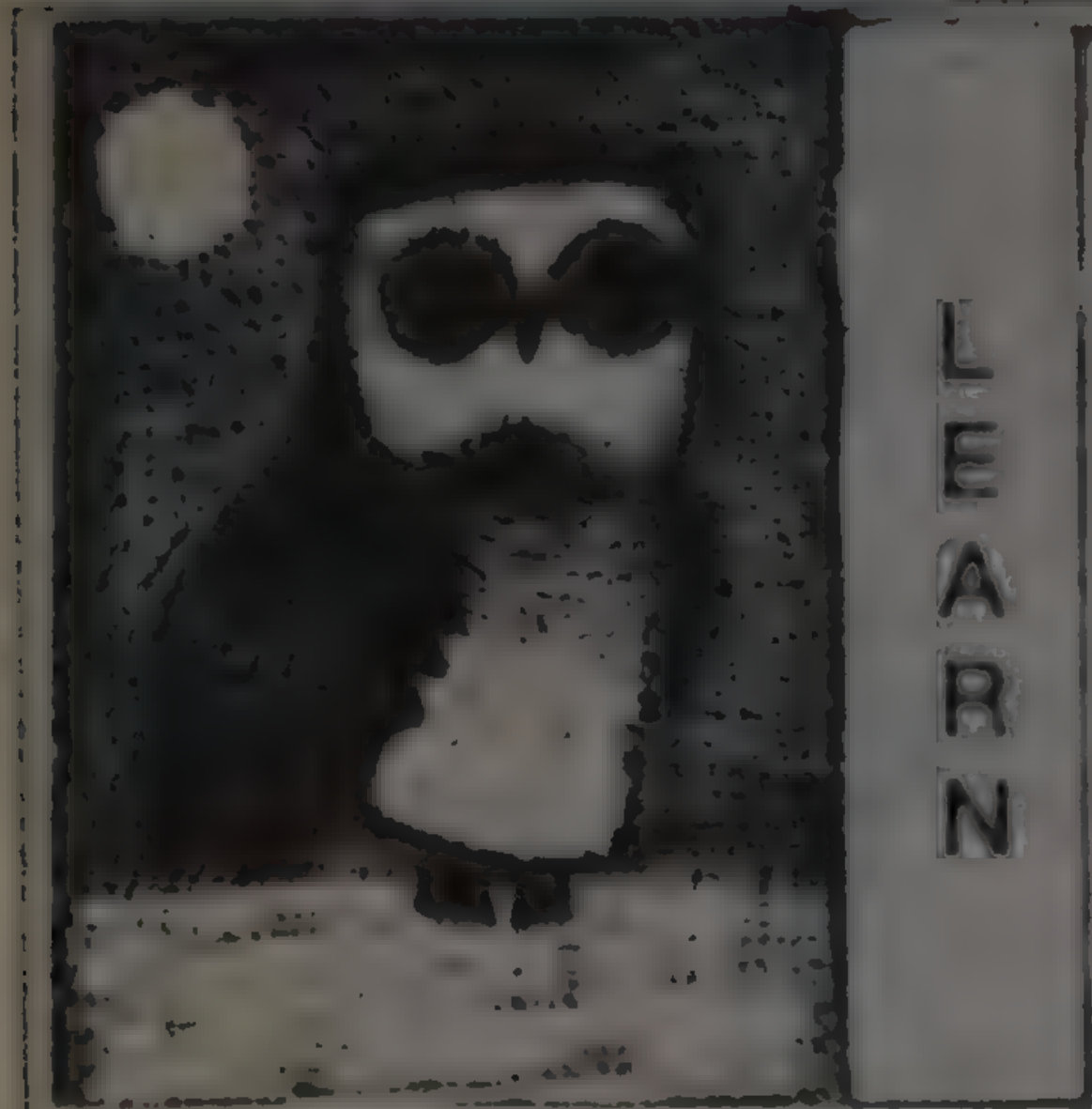
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Wind

Imagine what a boring and dull looking place our world would be if there were no wind! Think about it a moment. We'd never see another cloud drifting by. We'd probably live in a desert, for there'd be no wind to carry moisture from the seas. We could only dream of setting out in a sailboat or jumping in a lake, letting the waves slap at our backs. Never again could we chuckle as the wind playfully ran away with a gentleman's hat or tugged at your umbrella till it flipped inside out.

The wind has many different faces. Sometimes it's a welcome and gentle breeze, cooling us off on a hot day; or it may be a roaring hurricane, tearing apart everything in its path.

What is wind and how does it blow? Wind blows most of the time over most of the earth. The sun is the most important factor in making the wind blow. As the sun warms the air, it becomes lighter and begins to rise. Cold air moves in to take its place. This movement of air is called wind.

Of course, the sun can never shine over the entire earth at once, so there is always movement between cold and

warm air from one place to another. Generally the warm air at the earth's equator rises and colder air from the poles sinks down towards the equator, like a rolling wheel. Because the earth rotates, the wind pattern breaks up into smaller wind patterns, each with its own name. Picture the wind as a giant pump, powered by the sun, pumping heat from warmer to colder spots on the earth.

If you took some time to think of all the things the wind did, you would have a long list. In more than one way the wind is a free transportation service. Seeds from trees and flowers are distributed and sailboats are pushed smoothly over the lakes. The wind is a busy housekeeper too. It cleans out dead debris from forests, making room for new growth. It picks up sand to scrub and polish rocks and stones till they are smooth and worn. Mountains would be higher if the wind didn't constantly wear them down and carry away the loose soil.

The wind is a playful friend at times. It pulls our kites high into the sky and sends bits of paper and old leaves dancing and chasing after each other. We take energy from the wind too. If enough large windmills were built they could generate electricity for our homes and factories. Your list wouldn't be complete if you forgot to mention the angry side of the wind. Hurricanes, tornadoes and cyclones are all forceful and often destructive types of wind.

Yes, I'm glad the wind blows. Are you?



D
O

Untangle the kite strings!

Which kite belongs to who? Using your finger, follow the string from each kite to the animal holding it. You can also use a different coloured crayon to follow each string.



Kites

Hey Kids

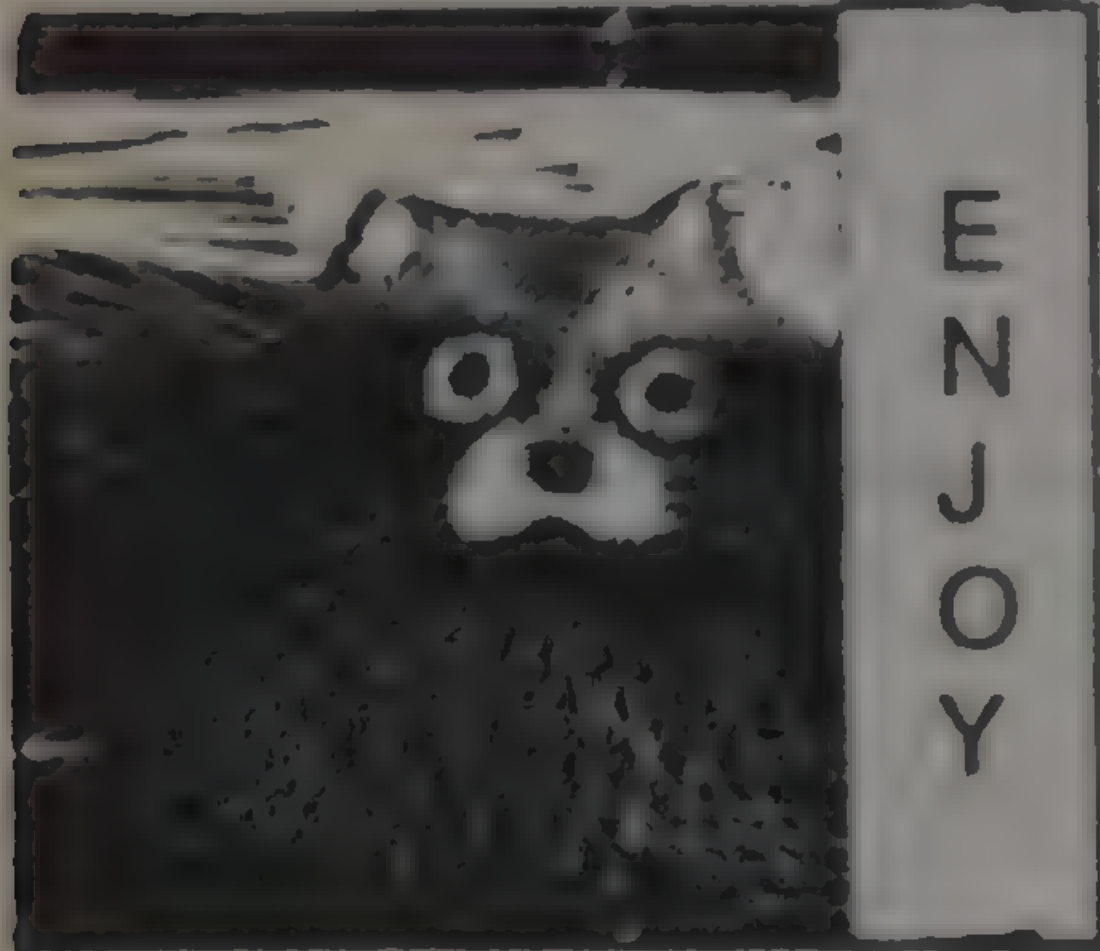
This is the time for kite flying. These windy weeks of spring are usually just right to get your kite aloft. Of course, any day that has a strong enough breeze is good too.

Kite flying is an old hobby. For

centuries already men have been fascinated by the sight of a kite fluttering in the sky.

Why don't you try some kite flying yourself.

Here are some instructions for making your own simple kite. All you need is: string, glue, sticks, paper, tape and a curtain ring.



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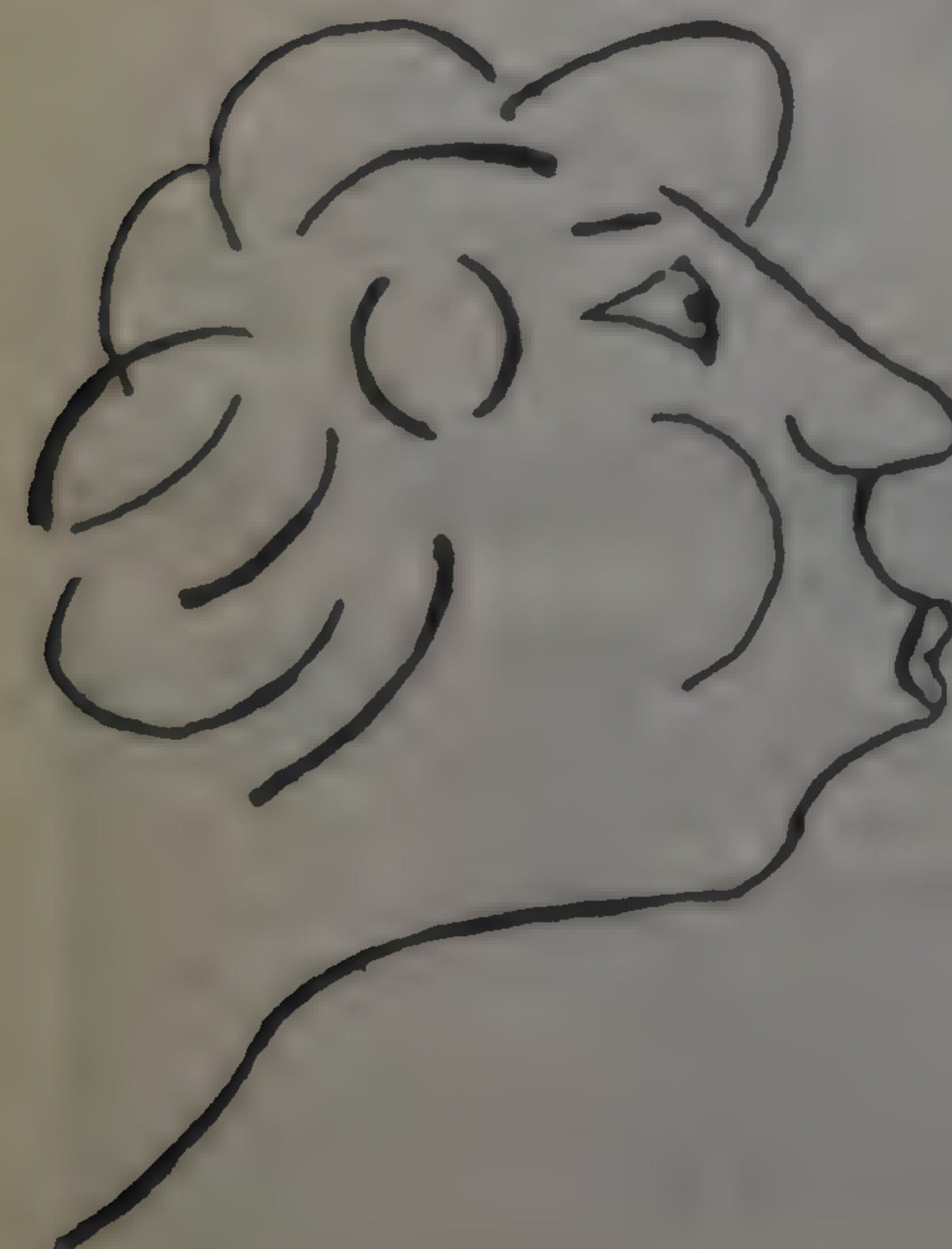
The wind

I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass—
O wind, a-blowing all day long,
O wind, that sings so loud a song!

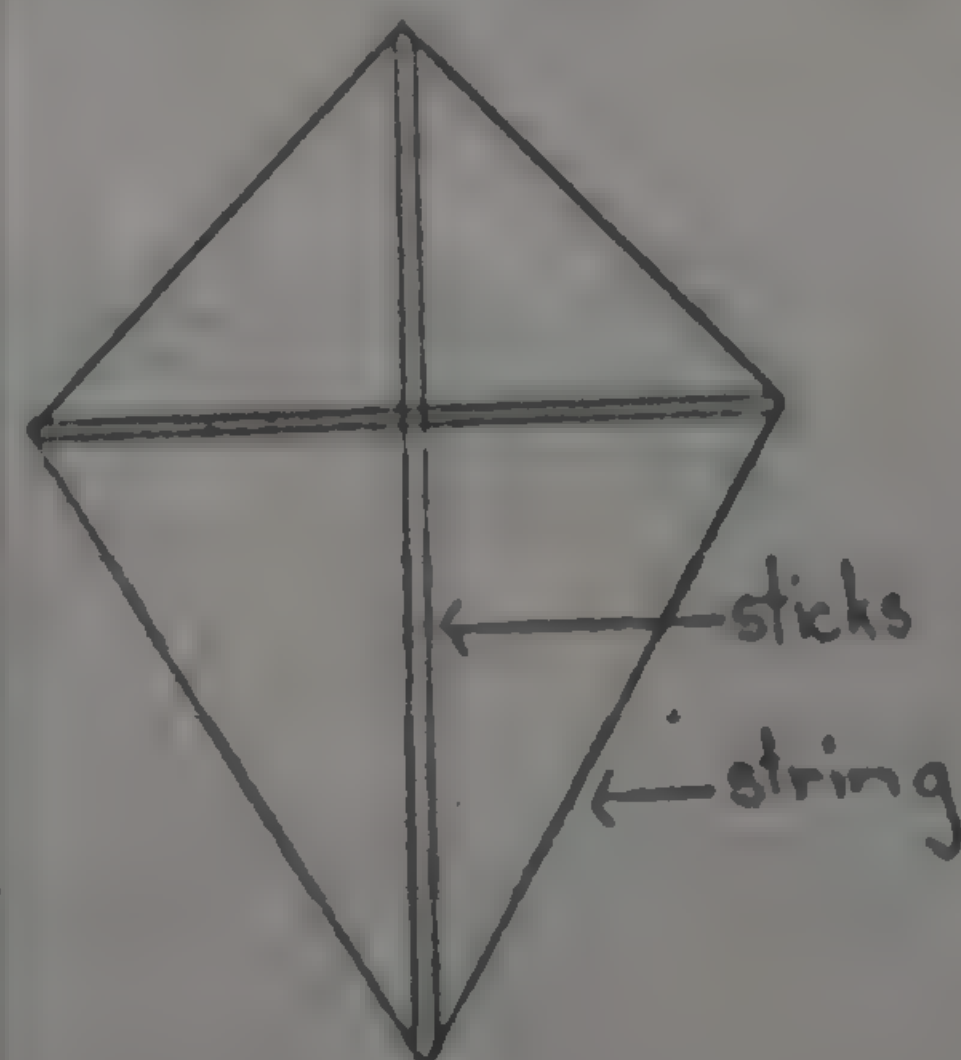
I saw the different things you did,
But always you yourself you hid.
I felt you push, I heard you call,
I could not see yourself at all
O wind, a-blowing all day long,
O wind, that sings so loud a song!

O you that are so strong and cold,
O blower, are you young or old?
Are you a beast of field and tree,
Or just a stronger child than me?
O wind, a-blowing all day long,
O wind, that sings so loud a song!

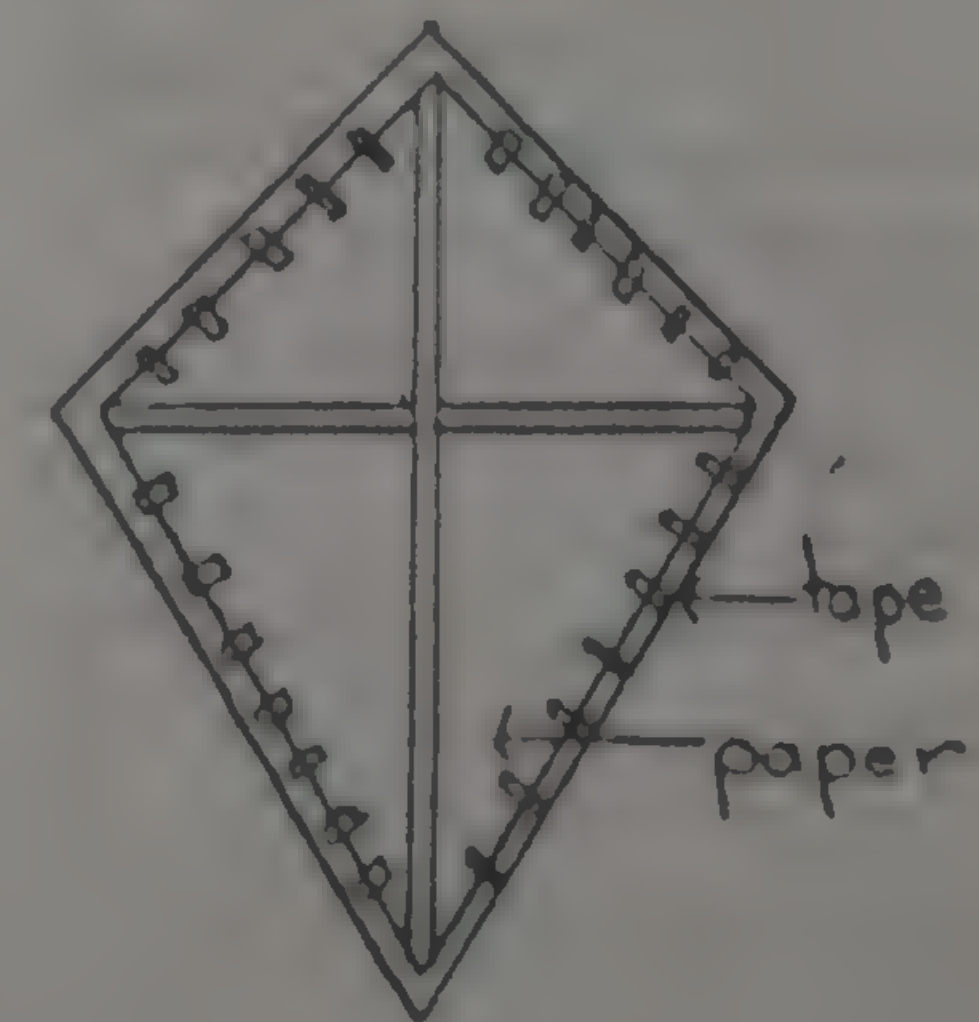
— Robert Louis Stevenson



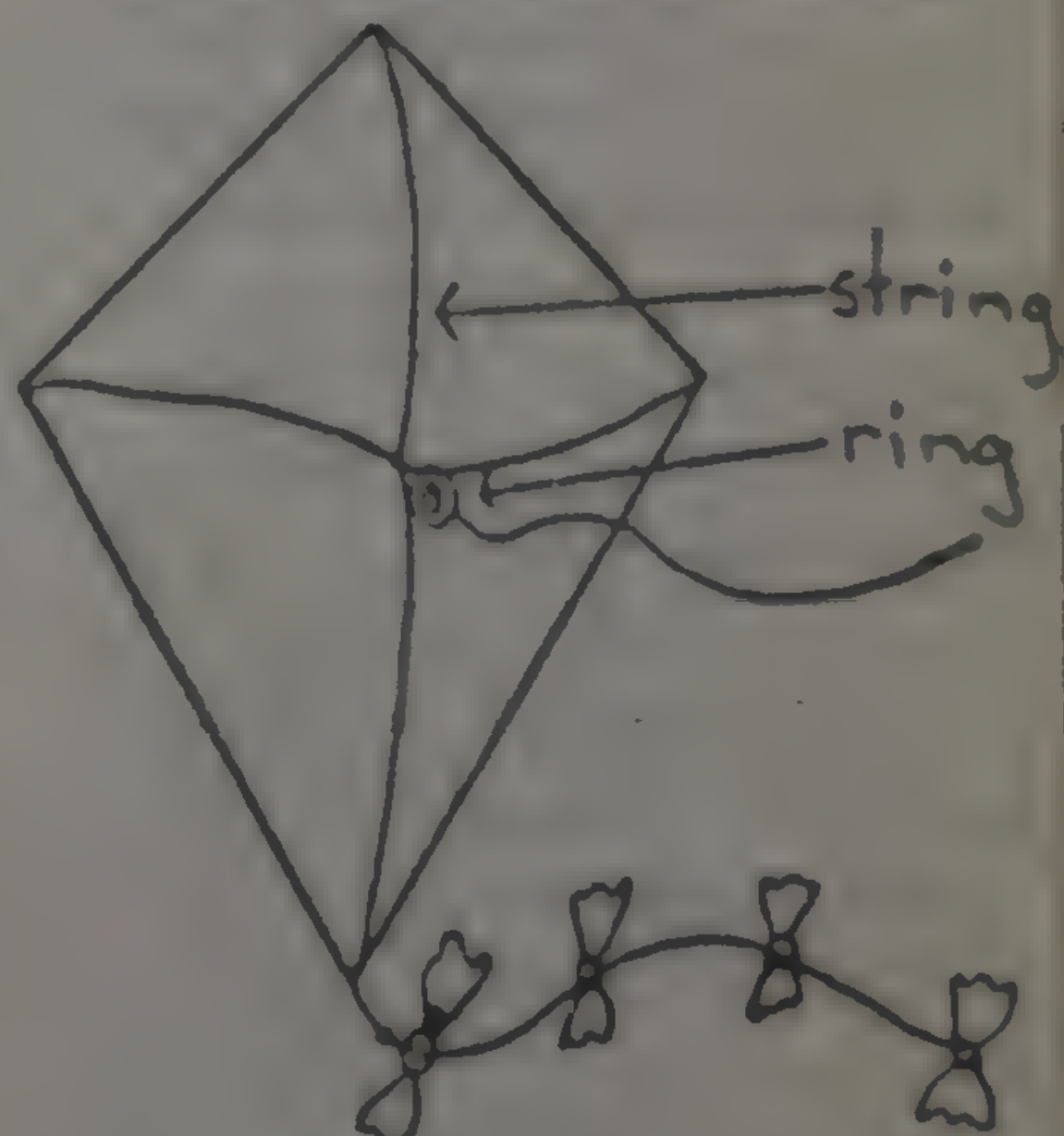
1. Take a long and a short stick and put a notch at each end. Make a cross with them and tie them together with some string and glue. Wrap a string around the frame through the notches.



2. Cover the frame with light paper or plastic, cut to fit your frame. Fold the edges of the paper around the string and glue or tape it down.



3. Tie string to the four points of the kite and attach the ends together onto a ring. Add a tail to the bottom point using paper or cloth strings tied to a string.



In the next KID's page we'll publish the names of all you who sent in the date of which you saw your first robin

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Classified Rates	Anniversaries	Anniversaries	Anniversaries	Anniversaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$29.00 Obituaries \$28.00 Notices of Deaths \$21.00 All other one-time classified advertisements, \$5.00 per column inch with a minimum of \$7.50. For letters under box number, \$7.50 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. Tearsheets will be mailed only upon request. Calvinist Contact 99 Niagara St., St. Catharines On L2R 4L3, (416) 682-8311	 <p><i>Congratulations to George and Lois De Vries (nee De Haan) who will celebrate their 50th Wedding Anniversary, D.V., on May 17, 1984.</i></p> <p>Hilversum May 17 1984 Wedding Text: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, ever so is the man also by the woman; but all things of God" (1 Corinthians 11:11,12).</p> <p>JAN (John) and SIEBOLTJE (Sylvia) VAN de KEMP (nee Visser)</p> <p>All praise and thanks to God for our dear parents and grandparents on the occasion of their 40th Wedding Anniversary. May the Lord bless you and keep you for many more years together is the prayer of your children and grandchildren.</p> <p>Tina & Bill Klumpenhower; Janice, Steven, Julia, Laura — Wroxeter, Ont.</p> <p>John & Eileen; Valerie, Shane, Brenda — Gorrie, Ont.</p> <p>Tim & Betty; Serena, Nathan, Jordan, Aaron — Embro, Ont.</p> <p>Bert & Gloria; Jonathan, Anson, Elissa — Gorrie, Ont.</p> <p>Open House will be held, D.V., on Thursday, May 17 from 2-4 p.m. and 7-9 p.m. at the Gorrie Hall. Your friendship is a treasured gift, no other is desired.</p> <p>Home address: Gorrie, ON N0G 1X0</p> <p>1959 May 1984 "O that my ways were directed to keep thy statutes" (Psalm 119:5). With thanksgiving to the Lord for all his blessings, we, the children and grandchildren of,</p> <p>LEN and LENIE VAN GEEST (nee Van Eek)</p> <p>would like to announce the 25th Anniversary of our parents, the Lord willing, on May 1, 1984. Mom and Dad, we love you and pray the Lord will keep you both for still a great many years.</p> <p>Julie & John Veldman; Daniel, Rebecca — Wellandport, Ont.</p> <p>Helen & Gerry Donker (boyfriend) Marilyn Susan & Rick Vanderkruk — Watertown, Ont.</p> <p>Home address: Hwy 5, Watertown, Ont.</p> <p>With joy and thanks to God we are pleased to announce that our parents and grandparents,</p> <p>ANDRIES and LUTSKE HOFSTEDE (nee Binnema)</p> <p>will be celebrating, D.V., their 45th Wedding Anniversary on Thursday, May 17, 1984.</p> <p>To celebrate this special occasion, we will have an Open House on Saturday, May 19, 1984, from 2:00 - 4:30 p.m. at their home.</p> <p>Love and congratulations from all your children and grandchildren.</p> <p>Home address: R.R.#6, Bowmanville, Ont.; ph: 623-2875.</p>	<p>Rotterdam May 30 1984 With joy and thanksgiving to the Lord, we hope to celebrate the 50th Wedding Anniversary of our parents,</p> <p>BASTIAAN and MARGARETHA SMOUTER (nee Mak)</p> <p>That the Lord bless them and keep them is the wish of the children: Johanna & Adrian Peetoom; children and grandchildren — Willowdale, Ont. Bill & Freda Smouter; children and grandchild — Ancaster, Ont. Janny & Henk Stassen; children — Willowdale, Ont. Toinette & Fred Stassen; children — Kingston, Ont. Margaret & Will vanRooyen; children — Ripley, Ont. Marianne & Bart Henstra; children — Abbotsford, BC Hanna & Ben Harsevoort; children — Willowdale, Ont. Open House at Bethel Canadian Ref. Church, Thornhill, Ont. on Saturday, June 2, from 2-4 o'clock p.m. Home address: 113 Tyler St., Aurora, ON L4G 2N4</p>	<p>Aurora May 27 1984 With thankfulness to our Lord we joyfully announce the 55th Wedding Anniversary of our dear parents and grandparents,</p> <p>RENZE and YMKJESTRAATSMA (nee Sijbranda)</p> <p>We pray that they will continue to experience God's faithfulness and blessing in their lives.</p> <p>Love from their children and grandchildren: Ed & Shirley Straatsma; Mary, Karen, Raymond, Inge Marrie & Piet van Brederode; Peter, Irma & Tony Zantingh (James) Edwin, Judy Larry & Sally Straatsma; Colleen, Roland, Greg, Juliette Ann & Bob Brinkert; Ingrid & Wilf Schilstra, Robert, Caroline, Elaine</p> <p>Ken Straatsma</p> <p>There will be an opportunity to offer your personal congratulations at an Open House to be held at the John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, Ont., on Saturday, May 26th from 2-5 p.m.</p> <p>55 Royce Ave., Brampton, ON L6Y 1J8</p> <p>Best wishes only, please.</p>	
Births NYMAN: With praise to God, we, Henry and Geraldine, thank our heavenly Father for entrusting to our care the precious gift of a son, MARK JONATHON, born April 18, 1984, weighing 8 lbs. 9 1/2 oz. Mark is the first grandchild for Mr. and Mrs. John Nyman of Wellington, Ontario and the ninth grandchild for Mr. and Mrs. John Heinen of Picton, Ontario. Address: 2101-B Meadowbrook Rd., Burlington, ON L7P 2A5 VANDERKOOY: Jack and Margaret give thanks to God for the precious gift of a new daughter, LEISHA CAROLINE. Born on April 4, 1984 at 9:02 p.m., she weighed 6 lb. 11 oz. Brothers Steven and Timothy, and sister Rachel all welcome her with love. Leisha is the 12th grandchild for Mr. and Mrs. John VanderBoom of Mississauga and the 33rd grandchild for Mr. and Mrs. James VanderKoooy of Hamilton. R.R.#5, Simcoe, ON N3Y 4K4	Births BREUKELAAR-DE VRIES: With joy and thankfulness to God, Mr. and Mrs. J. Breukelaar of Brampton, Ont. and Mr. and Mrs. J. De Vries of Oshawa, Ont., announce the marriage of their children, HILDA INA and JOHN KEVIN. The wedding ceremony will take place, D.V., on May 12, 1984 at 11:30 in the Balls Falls Historic Church in Vine-land. Rev. Vos from Covenant Chh. Ref. Church of St. Catharines officiating. If you are unable to attend, we ask your presence in thought and prayer. Future address: 24 Ottawa St., Apt. 2, St. Catharines, Ont. HOGETERP-VAN BENTHEM: Believing that the Lord has brought our children together, Mr. and Mrs. P. Hogeterp Jr., and Mr. and Mrs. Albert Van Benthem are pleased to announce the holy union of their children, DEBORAH RUTH and ADELY in marriage, D.V., Friday, May 25, 1984, 7:00 p.m. Rev. J. Tuminga officiating. Ebenezer CRC, Jarvis. Future address: R.R.5, Hagersville. VAN DOKKUMBURG-VANDERKOOI: Believing that the Lord has brought them together, we, Mrs. John Van Dokkumburg of St. Catharines, Ontario and Mr. and Mrs. Joel VanderKooi of Borculo, Michigan, are happy to announce the forthcoming marriage of our children, JANET MARGARET to JOEL ALAN. The ceremony will take place on Saturday, May 19, 1984 at 3:00 p.m. in the Borculo CRC, Borculo, Michigan. Rev. Henry Jonker of Trinity CRC, St. Catharines, Ontario officiating. We wish them God's blessings. Future address: 704 Dickenson S.E., Grand Rapids, MI 49507 USA Congratulations and best wishes	<p>Oppen Kooten, St. Catharines Friesland Ontario 1934 May 17 1984 We give all praise and thanks to God for our dear parents, grandparents and great-grandparents,</p> <p>GEORGE and LOIS DE VRIES (nee De Haan)</p> <p>on the occasion of their 50th Wedding Anniversary.</p> <p>May God be near to you with much love and bless you continually for many more years together is the prayer of all your loved ones.</p> <p>Helen & Harry Van Egmond Pieter Sharon & Gilbert Swick</p> <p>10 grandchildren and 3 great-grandchildren.</p> <p>"Now we see but a poor reflection; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love" (1 Corinthians 13:12,13).</p> <p>Home address: 9 Sullivan Dr., St. Catharines, ON L2N 1K3</p> <p>Drogeham Medicine Hat 1934 May 17 1984</p> <p>ALBERT and PIETJE ZWAAGSTRA (nee Adema)</p> <p>We praise the Lord for his goodness in keeping our parents for each other and for us these many years.</p> <p>Congratulations Dad and Mom on your 50th Wedding Anniversary.</p> <p>Joyce & Walter Pater; John, Patricia & Steve Spangler, Allan, Richard — Winnipeg</p> <p>John & Mary Zwaagstra; Marian & Ed deRuyter (Adam), Petra, Albert, Natasha, John Jr. — Rocky Mountain House</p> <p>Martha & John Jonker; Patricia, Ralph, Brenda, Albert — Victoria</p> <p>Charles & Marja Zwaagstra; Charlie, Keith, Nico — Calgary</p> <p>Bill Zwaagstra — Edmonton</p> <p>Andy & Marilyn Zwaagstra; Carin, Heather — Lethbridge</p> <p>Dora & Walter Craats; Michelle, Christa, Matthew — Redcliff</p> <p>60-1st St., N.W., Medicine Hat, AB T1A 6H1</p> <p>1949 May 18, D.V. 1984 With joy and thanksgiving to our God, we wish to announce the 35th Wedding Anniversary of our parents,</p> <p>WILLEM (Bill) and HERMINA BRAK (nee Van Keulen)</p> <p>We pray that the Lord will be near you with his love and keep you in his constant care for many years to come.</p> <p>Congratulations Mom and Dad, with love from your children and grandchildren.</p> <p>All are welcome to celebrate with them May 19th from 2 p.m. to 5 p.m. at their home.</p> <p>Home address: R.R.#3, Trenton, ON K8V 5P6</p>	<p>Middelburg Sarnia 1934 June 1 1984 With joy and thanksgiving we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,</p> <p>ADRIAAN and CATHARINA JOOSSE (nee Barentsen)</p> <p>"Search for him and for his strength and keep on searching!" (Ps. 105:4). We pray that the Lord who has led them through these many years will continue to be with them in the future.</p> <p>Their thankful children: Elly & Hank Visser — Sarnia, Ont. Len & Anne Joosse — Sarnia, Ont. Andrew & Gerri Joosse — Janison, Mich. John & Liz Joosse — Sarnia Lena & Doug Hokanson — Markdale, Ont. Brian & Debbie Joosse — Dartmouth, NS Cathy & Nick Oosterhof — Wyoming, Ont. Lean & Jack Pool — Calgary, Alta. Hank & Suzanne Joosse — Wyoming, Ont. Wilma & Denis Brazeau — Sarnia, Ont. and 28 grandchildren.</p> <p>Open House will be held on Saturday, June 2, 1984, at St. Giles Presbyterian Church, 770 Lakeshore Rd., Sarnia, from 2:30-5 p.m.</p> <p>Home address: 1991 Churchill Rd., Sarnia, ON N7T 7H3</p> <p>Congratulations!</p>	

Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Obituaries
 <p>Anniversaries</p> <p>Drachten 1934 May 18 1984 Pembroke</p> <p>With joy and thankfulness to our Lord, we hope to celebrate the 50th Wedding Anniversary of our dear parents, grandparents, and great-grandparents.</p> <p>KORNELIS and GEESKE POOL (nee de Jong)</p> <p>Wedding Text: "For he will give his angels charge of you to guard you in all your ways" (Ps. 91:11). May our heavenly Father continue to bless them together for many more years to come.</p> <p>With love from your grateful children:</p> <p>Jitske & Halbe de Jong; Gaya & Jim, Gary & Grace Janka & Tymen Chattillon; Gea, Richard, Wilma-ann, Cynthia, Rosalina Edith & Rutger Vandersleen; Gaya & Keith, Jenny & Jerry (fiance), Casey, Edie, Gary Ann & Dick Trumble; Gail & Henry, Walter, Conrad Greta & Fred Boven; Gail, Carl, Hillary Wieple & John Bierman; Gail, Mark, Derek, Brenda John & Nancy Pool; Karyn, Conrad, Gregory Joanne & Brian Wolto; Lisa, Julie, Corey and six great-grandchildren Home address: 219 Belmont Ave., Pembroke, ON K8A 2C8</p> <p>Andijk 1939 May 4 1984 Grimsby</p> <p>With gratitude to God, we announce the 45th Wedding Anniversary of our dear parents and grandparents,</p> <p>JOHN and WILMA DEKKER (nee Tensen)</p> <p>Our prayer is that you may continue to experience God's faithfulness, and that he will bless and keep you for many more years to come.</p> <p>With love and congratulations from your children and grandchildren:</p> <p>Henry & Olga Dekker; Bobby, Susie, Sherri-Ann, Karen, Jonathon — Grimsby, Ont. Don & Anne Whetton; Kristy, Jenny, Michelle — Winona, Ont. Gerry & Nelly Krait; James, Caroline, John, Daniel, Rachel — Millgrove, Ont. George & Fran Dekker; Paul, Maria — Grimsby, Ont. Home address: 21 Hazelwood Ave., Grimsby, ON L3M 1J9</p> <p><i>Surely the righteous shall give thanks to Your name; the upright shall dwell in Your presence.</i> (Psalm 140:13).</p>	 <p>Anniversaries</p> <p>Drachten 1934 May 18 1984 Pembroke</p> <p>With joy and thankfulness to our Lord, we hope to celebrate the 50th Wedding Anniversary of our dear parents, grandparents, and great-grandparents.</p> <p>KORNELIS and GEESKE POOL (nee de Jong)</p> <p>Wedding Text: "For he will give his angels charge of you to guard you in all your ways" (Ps. 91:11). 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Don & Anne Whetton; Kristy, Jenny, Michelle — Winona, Ont. Gerry & Nelly Krait; James, Caroline, John, Daniel, Rachel — Millgrove, Ont. George & Fran Dekker; Paul, Maria — Grimsby, Ont. Home address: 21 Hazelwood Ave., Grimsby, ON L3M 1J9</p> <p><i>Surely the righteous shall give thanks to Your name; the upright shall dwell in Your presence.</i> (Psalm 140:13).</p>	<p>Anniversaries</p> <p>Burlington 1959 May 15 1984 Mississauga</p> <p>With joy and thankfulness to the Lord we are pleased to announce the 25th Wedding Anniversary of our dear friends,</p> <p>GEORGE and ANN BERGSHOEFF</p> <p>May the Lord bless them in the years to come.</p> <p>Love and best wishes from all their friends.</p> <p>Eddy & Nel de Vries Stan & Dorothy Antonides Shirley Sytma Anno & Nel Sportel Mrs. J. v.d. Ley Pete & Henny Holting Tines Grootjans Bill & Mieke van Oosten Ann van Setten Hein & Ann Land Home address: 2022 Shanon Dr., Mississauga, ON L5H 3W3</p>	<p>Anniversaries</p> <p>Winnipeg, Manitoba 1959 May 8 1984 St. Catharines, Ontario</p> <p>With joy and thankfulness we are happy to announce the 25th Anniversary of our dear parents,</p> <p>CARL and BEA MAARTENSE (nee Siegers)</p> <p>May the Lord continue to bless you and grant you many more years together. It is our hope that he will always guide you and keep you in his care, as you have done for all your children. Thank you Mom and Dad, congratulations:</p> <p>Debbie & John Vanooostveen Rita & Bernie Langendoen Bill Maartense Carolyn Maartense Nice going Oma and Opa; I love you! — Michael Vanooostveen Hartelyk gefeliciteerd: Oma Siegers Home address: 8 Carncastle Gate, St. Catharines, ON L2N 5V4</p>	<p>"Blessed are those who die in the Lord ... that they may rest from their labors, for their deeds follow them!" (Rev. 14:13).</p> <p>TRUDY HIELKEMA (nee Verbeek)</p> <p>passed away as the result of a tragic automobile accident on April 6, 1984, at the age of 49. Funeral services were held on April 11, 1984, at Kincardine, Ont. Rev. Bernie DeJonge officiating. Beloved wife of Rev. John W. Hielkema, Kincardine</p> <p>Children: JoAnn & Floyd Boskers — Clive, Alta. Deborah & Art Groenveld — Guelph, Ont. Cindy & Len Schalkwyk — Mississauga Robert & Sheri Norman (girlfriend) — Grand Rapids</p> <p>Grandchildren: Vicky, Nicholas, Paul Boskers Mother: Mrs. A.E. Verbeek — Ladner, BC Sister: Mrs. Alice Salomons — Ladner, BC Brothers: Bill Verbeek — Wetaskiwin, Alta., Dick Verbeek — Calgary, Alta.</p> <p>On Easter Sunday, April 22, 1984, the Lord took unto himself,</p> <p>HENRY VAN BRUMMELEN</p> <p>at the age of 78 years.</p> <p>Survived by his loving wife Nancy and Louise & Mac Vanden Brink; Lloyd & Susan, Monique — Kalamazoo, Mich. Harro & Wilma Van Brummelen; Glen, Tim, Yolanda — Surrey, BC Miki & Ross Stewart; Mary, Andrea — Dhahran, Saudi Arabia</p> <p>His wedding text also served for his funeral: "How lovely is your dwelling place, O Lord Almighty" (Ps. 84:1).</p> <p>Now view Nursing Home, 4628 Montgomery Blvd., N.W., Calgary, AB T2B 0K7</p> <p>On March 29, 1984, the Lord took unto himself, my so dearly beloved husband,</p> <p>DONALD van DYKEN</p> <p>in his 82nd year.</p> <p>After a happy marriage of nearly 53 years.</p> <p>Alleluia Hymnbook no. 42 "Marvelous Grace". Mrs. J. van Dyken, 40 Elm St., Apt. 208, Chatham, ON N7M 6A5</p>
	 <p>Anniversaries</p> <p>Wentel uw weg op den Here en vertrouw op Hem, en Hij zal het maken. (Ps. 37:5).</p> <p>Stadskanaal 1934 May 24 1984 Abbotsford, BC</p> <p>HENDRIKUS JAN and JANTJE MOEDT (nee Horlings)</p> <p>With joy and thanksgiving we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents.</p> <p>With love and congratulations from your children, grandchildren and great-grandchildren:</p> <p>Ben & Jenny Moedt; Ronald, Marvin & Denise, Nora & Bruce, Carla — Maple Ridge, BC Cobi & Geert VanderMeulen; Annette & Bill (Kimberley), Harry & Marian (Kristin), Paul — Richmond, BC John (deceased 1980) & Anne Moedt; Kaye, Vicky — Kingston, Ont. Rita & Henk Snyder; Janet, John, Richard, Hank William, David — Edmonton, Alta. Home address: 34518 Eton Cresc., Abbotsford, BC V2S 4W3</p> <p>Hamilton 1959 May 16 1984 Mount Hope</p> <p>"Commit your way to the Lord, trust in him and he will act" (Ps. 37:5).</p> <p>We are thankful to our Lord that we may celebrate with our parents</p> <p>TED and SARI FENNEMA (nee Groeneveld)</p> <p>their 25th Wedding Anniversary. With our love and congratulations:</p> <p>Hugo Eileen Monique Leo</p> <p>Open House on Saturday, May 19, 1984 from 2:30-5:00 p.m. at home. Best wishes only.</p> <p>2156 Highway #6, Box 303, R.R.#1, Mount Hope, ON L0R 1W0</p>	<p>Obituaries</p> <p>On April 21, 1984, the Lord took home our beloved wife, mother, grandmother and great-grand-mother,</p> <p>AGNES BATENBURG (nee Aagje Verburg)</p> <p>at the age of 74 years.</p> <p>Beloved wife of: Arie Batenburg Beloved mother of: John & Elizabeth Batenburg — Beamsville, Ont. Marsha VanderKool — Beamsville, Ont. Joe & Ellen Batenburg — Dunnville, Ont. Harry & Shirley Batenburg — Beamsville, Ont. Tony & Corry Batenburg — Grimsby, Ont.</p> <p>21 grandchildren and 4 great-grand-children.</p> <p>Romans 14:7-9</p> <p>Funeral service was held April 24, 1984, at 1:30 p.m. in the Mountainview United Church, Grimsby, Ont. Dr. H. Vanderplaat officiating. Interment in the Chapel Hill Memorial Gardens, Hamilton, Ont.</p> <p>Home address: R.R.#2, Beamsville, ON L0R 1B0</p> <p>On April 4, 1984 the Lord took unto himself,</p> <p>Rev. RALPH J. BOS</p> <p>at the age of 87.</p> <p>He is survived by his wife, Katherine, of 1000 Edison N.W., Grand Rapids, MI 49504</p> <p>Children: Dr. & Mrs. (Kathryn) Dewey J. Holtenga, Jr. grandchildren; a brother and sister-in-law; nieces and nephews.</p> <p>The Calvin Christian School Society of Chatham, Ont., expresses its sorrow with the passing away of a former teacher,</p> <p>BETTY NIEUWSTRATEN</p> <p>at the age of 66.</p> <p>She served our school faithfully for nearly 25 years. She will be long remembered for her devoted service as she nurtured and instructed her pupils in the fear of the Lord. May the Lord comfort us as we remember his word in Phil. 1:21 "For to me, to live is Christ, to die is gain."</p> <p>April 13, 1984.</p> <p>The Calvin Christian School Society of Chatham, Ont., mourns the death of a former teacher,</p> <p>Mrs. MAAIKEWILTENBURG (nee Uytterlinde)</p> <p>at the age of 41.</p> <p>She faithfully served the school from 1962 to 1971.</p> <p>May the Lord sustain her bereaved family. We are comforted to believe she is with her Lord whom she served in Christian Education.</p> <p>April 5, 1984.</p>		
				<p>Miscellaneous</p> <p>Toronto Hospital Ministry</p> <p>For visits, patients in the Toronto hospitals, contact the hospital minister, Rev. J. Geuzebroek, (416) 292-7654.</p> <p>Ministers</p> <p>Grace Christian Reformed Church is located near Toronto in Scarborough, Ont., an exciting city, and is trying to serve that community. Any pastors interested in being considered for a call please contact Anne Geuzebroek, 613 Aspen Rd., Pickering, ON L1V 3S7; phone: 416-839-8872.</p> <p>Wanted</p> <p>Does anyone have a used encyclopedia that he or she wants to sell at a reasonable price or donate to Calvinist Contact? We need one for our reference library. Write to Editor of Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 or telephone (416) 682-8311</p>

Classifieds

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Search Committee, 15353 - 92nd Avenue, Surrey, BC V3R 1C3

For further information contact: **F. Herfst, Principal 604-581-1033**

The Calgary Christian School

Art-Drama teacher
and Language Arts teacher

Calgary Christian School's Junior and Senior highschool grades may need two vibrant teachers for the 1984/85 school year. The Art-drama program is well established, and the Language Arts program has been with us from our beginning in 1963.

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Summer Job Market



ACTON: Babysitter/Mother's helper — age 16, qualified lifeguard and Red Cross First Aid, experienced with children; telephone: 519-853-0758, Denise Looyenga, 30 Mowbray Place, Acton, ON L7J 2J8

BRANTFORD: Sixteen-year-old student, finished grade 11, looking for a summer job. Has drivers licence and life experience on swine farm. Willing to start new area. Contact Michael Bootsma at (519) 752-8316 or R.R.#1, Brantford, ON N3T 5L4 Canada.

BRUSSELS: 16-year old girl looking for summer employment. Have experience in babysitting, picking strawberries, mother's helper, and painter also a good typist. Willing to work and learn. Please contact me at 519-887-6054, ask for Veronica Bakelaar. R.R.#5, Brussels, ON N0G 1H0

BURLINGTON: My name is Sylvia DeBruyne and I am a 20-year-old, 2nd year Redeemer College student seeking employment from May 1 - August 31, 1984, preferably in Southwestern Ontario. Interested in general office work/receptionist/store clerk or greenhouse and farm labour. Have experience in fruit and tobacco farming as well as in basic office work. Diligent and conscientious worker, willing to learn. Please contact me at 657-1 Francis Rd., Burlington, Ont., (416) 634-8246 or after April 19, at R.R.#1, Union, ON N0L 2L0, (519) 782-3753.

BURLINGTON: Marita Blaak, 21, 3rd year music education student at Western, needs summer employment, preferably in Burlington or Hamilton. Experienced in office work, types 40 wpm, enjoys working with children. Available April 30. Write or call: 2184 New St., Burlington; tel: (416) 637-7479.

BURLINGTON: My name is Linda Vander Klippe and I am seeking summer employment from May 1 to August 31, 1984. I am a first year Redeemer College student. I have experience in: receptionist/secretarial, milking, and babysitting and would appreciate a job in any of these or any other field. Resume and references available. Contact me at: 657-1 Francis Rd., Burlington, ON L7T 3X6; 1-416-634-8246 and after April 19: R.R.#5, Lucknow, ON N0G 2H0; 1-519-357-1688

BURLINGTON: 16-year-old boy looking for summer job on a farm of any kind. Has drivers' licence. Please contact Gilbert Verwey at 416-632-3638 after 5:00 p.m.

CLINTON: Ambitious young man, 22 years old, is looking for a full-time summer job, from May to Sept. I am majoring in the field of Child Care, but will accept any type of job available. Phone Richard teBrinke, (519) 482-3567.

Accommodation

Share accommodation: A girl wanted to share accommodations in an apartment, Yonge and Eglinton area, Toronto. Available immediately. Please call: 483-3406 or 622-4203.

Mother of 2 needs to rent suitable accommodations near downtown Hamilton; also will need babysitter, fulltime, weekdays, my home. Call collect: Kitchener (519) 742-5685 or Grimsby (416) 945-8241.

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Teachers

ALBERTA: Neerlandia School, Alta., invites applications for a possible opening for a **Language Arts** teacher for gr. 5-10 for the 1984/85 school term. Send applications and resume to Dr. H. Treleaven, Superintendent of schools, County of Barrhead, #11, Barrhead, AB T0G 0E0 or phone Mr. J. Piers, Principal, (403) 674-5881 (school) or 874-4308 (home). Applicants must qualify for an Alberta teaching certificate.

CHATHAM: Calvin Christian School will have a possible opening for a part-time kindergarten teaching position for the 84/85 school year. Please send letters of application and resume to Mr. J. Postma, Principal, Calvin Christian School, 72 Tissiman Ave., Chatham, ON N7M 4G5; telephone: (519) 352-4980.

VERNON, BC: Vernon Christian School invites applications to fill a grade 1/2 teaching position for the 84/85 school year. Please send application, resume and inquiries to Mr. K. Stromberg, Principal, Pleasant Valley Rd., Site 19A, Compartment 4, R.R.#3, Vernon, BC V1T 6L6; telephone: (604) 545-7345.

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a full-time **Kindergarten/upper elementary** teacher. Interest in Social Studies and Sciences would be an asset. Please send applications and resumes to: Mr. William Stofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5H0; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

Classifieds

Job Market	Job Market	Job Market	Job Market	Job Market
<p>CAISTOR CENTRE: I am an 18-year-old girl presently attending christian high. I am seeking any type of employment in any part of S.W. Ontario for the months of July and August. I have experience in child care and house cleaning. If you can help me, contact me, Annette Klazinga, at (416) 957-7700 or R.R.#2, Caistor Centre, ON L0R 1E0</p> <p>CAMBRIDGE: An 18 year-old student in grade 12, looking for a summer job. Have worked for several summers on a dairy farm. I am willing to consider a job offering in any field. Contact Pete Timmerman at: 61 Woodland Dr., Cambridge, ON N1R 2X7; phone: 621-4502.</p> <p>CAMBRIDGE: 16-year-old female is seeking a job in Southern Ontario as a mother's helper or babysitter. Experienced in doing housework and babysitting children. For more information contact: Mary Versteeg. Write: R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692</p> <p>CORBYVILLE: First year Kemptville student looking for summer employment on a farm, preferably dairy. Room and board required. Call (613) 477-2978, Marg desnoo.</p> <p>DRAYTON: I am a 16-year-old high school student who would like a summer job. For information call Brian at 638-2934.</p> <p>DRAYTON: I am a 14-year-old high school student (will be 15 in June). Hard working! Contact Ron at 638-2934.</p> <p>DRAYTON: 17-year-old Christian High School student is looking for a summer job. Experienced working in the house, garden, and some farm work. Willing to try almost anything. Write or call: Nancy Rumph, Box 4, Drayton, ON N0G 1P0; 519-638-2053.</p> <p>DRAYTON: Hi! My name is Darlene Borger and I will be 17 this summer. Presently I am a grade 11 student at a Christian High School. I have been babysitting a lot and I enjoy working with children but I am sure that I would also like to work in a store, care for elderly people or work with handicap persons. For more information and references contact me at: Box 141, Drayton, ON N0G 1P0; 1-519-638-2066.</p> <p>DRESDEN: I am a 19-year-old young man who will be completing Grade 13 in June. I plan to attend university in the fall to study journalism. I am interested in a business oriented job such as a store clerk. I have had experience and I have completed senior business courses in school. I am eager and very willing to work. More information and resumes can be obtained by contacting: Fred C. DeVries, R.R.#7, Thamesville, ON N0P 2K0; phone: (519) 692-5004 (after 4:30 p.m.)</p> <p>DUNNVILLE: My name is Joyce VanHeli. I am 17-years old and will be through Smithville Chr. High School in June. I am looking for a full-time or part-time job. I have experience in greenhouses, housework and also some in dairy farming. I enjoy working with children also. Please phone or write: Joyce VanHeli, phone: 418-774-3241 or write R.R.#2, Dunnville, ON N1A 2W2</p> <p>GRIMSBY: A Dutch student — studying for English teacher in Holland, 22 years old, is looking for work in Canada from July 1st to mid August, preferably in the Niagara region. Please contact Mr. J. Verbruggen at 945-3517.</p>	<p>EDMONTON: 18 year-old Christian highschool student seeks summer employment in the Edmonton area, end of May to mid August. Experienced in babysitting, volunteer camp counselling, various odd jobs, and care of horses. Have a drivers license. Contact Chris Horsman, 11820B - 41st, Edmonton, AB T5W 2L8; phone: 477-2954.</p> <p>FERGUS: My name is Annette Wierstra and I will be 16 this summer. I am looking for summer employment at any job possible. I have experience at babysitting, housecleaning and stable hand duties. For more information call me at 843 2531, Fergus, any time after four p.m.</p> <p>FOREST: My name is Evelyn. I am 18-years-old and will be through Lambton Chr. High school in June. Then I am looking for a part or full-time job. I was born on a farm, so any work related to farm work is welcome. Also like to work with small children, or as mother's helper, Preferable in South-West Ontario. Please phone or write: Evelyn Klazinga, R.R.1, Forest, ON N0N 1J0; phone: 786-4694.</p> <p>GUELPH: I am a 16-year-old christian high school student looking for summer employment. I have experience in babysitting and housework and am willing to work in a store or most anything else. Please call Valerie Tacoma at 824-5295 (519) after 4:30 p.m. or write: V. Tacoma, 2 Worton Ave., #26, Guelph, ON N1H 7C5. References available.</p> <p>IONA STATION: 19-year-old farmgirl looking for a summer job on any type of farm. Has experience in farrow to finish operation and white veal. Available from June 20 till the end of August. Please phone Monica Noorloos at 519-762-5933. R.R.#3, Iona Station, N0L 1P0</p> <p>KERWOOD: I am an 18-year-old student. I would like work on a dairy farm in southern Ontario. I have had several years experience. Frank Wielinga, R.R.#3, Kerwood, ON N0M 2B0; phone: 519-247-3262.</p> <p>LINDSAY: Hi my name is Linda Griffioen and I will be 16 this fall. I am seeking work anywhere in Ontario or Quebec; on a farm, or as a nanny-housekeeper. For more information contact me at R.R.#1, Cannington, ON L0E 1E0; phone: 705-437-1023.</p> <p>LISTOWEL: 18-year-old high school student looking for a summer job. Has had experience in farming as well as a part-time job floral delivering this past winter. Willing to try anything. References may be obtained. Please contact Jeannette Koetsier, R.R.#3, Listowel, ON N4W 3G8; (519) 638-2075.</p> <p>LONDESBORO: I am 18 years of age looking for full-time employment. I am willing to do almost any type of work. Call Arlene Vanderlei at 519-523-4576 or write to Box 133, Londesboro, ON N0M 2H0.</p> <p>Maitland: My name is Randy Hunink. I'll be 16 this July and would like to find a job by then. I have experience in lawncare and cleaning and have had 1½ semesters of auto mechanics in which I'm particularly interested. Contact me at (613) 348-3774 or write P.O. Box 241, Maitland, ON K0E 1P0</p> <p>MOOREFIELD: 16-year-old girl looking for a summer job. Willing to do almost anything. Write or call: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936</p>	<p>MISSISSAUGA: My name is Margaret Vander Mey and I am 19 years old. I live at 1600 Liveoak Dr. in Mississauga, On L5E 2X7; phone: 416-274-9448. I am presently finishing my first year in General Business at Humber College. I've had 4½ years experience as a salesperson. I would prefer a job that is office or business related, but I am willing to take any job. Will be available by May 14</p> <p>MISSISSAUGA: 19-year-old Calvin College student is looking for summer employment on a dairy farm in South-west Ontario. Starting June 1. Please contact Marian Ijzerman, 2134 Haygate Cresc., Mississauga, ON L5K 1L5; phone: 416-822-8139.</p> <p>MOOREFIELD: 19-year-old Redeemer College student is looking for summer employment. Can start right after Easter. Willing to do anything: Write: Sylvia VandenHazel, R.R.#2, Moorefield, ON N0G 2K0 or call: (416) 634-8246 before Easter and (519) 638-2936 after Easter.</p> <p>MOOREFIELD: I am a 17-year-old college bound student looking for summer employment from July to September. I am experienced in farm work (dairy and swine) but I'm willing to take on any challenges. I love the outdoors and I am very eager, responsible and hardworking. Please contact: Rose Vanden Hazel, R.R.#2, Moorefield, ON N0G 2K0; phone: 519-638-2611.</p> <p>ODESSA: I am looking for summer employment. I have ten years experience on a dairy farm, and would like to work on one again. My name is Ron Stam, and I'm almost 21 years old. Please call (613) 386-3623, or write, R.R.#1, Odessa, ON K0H 2H0</p> <p>PETERBOROUGH: Third-year Calvin College student, 20 years old, seeks summer employment. Available 21 May - 31 August. I prefer the Peterborough-Belle-ville area. Have experience as a secretary/receptionist (4 years), bank teller (1½ years), and cashier (1 summer). Am willing to work outdoors (greenhouse/garden centre). Contact Monique Verhoef at 307 Eldersveld, Calvin College, Grand Rapids, Michigan, 49506. Phone: 1-616-957-8759. After 16 May at R.R.#4, Campbellford, ON K0L 1L0; phone: 1-705-653-2969.</p> <p>PORT DOVER: 17-year-old, with Grade 11 education and life-time experience on dairy farm, looking for summer job on dairy farm. Ask for Wayne. Phone: 1-519-426-2813.</p> <p>REXDALE: My name is Lynn Kuntz. I am 18 years old and presently in grade 10. I am looking for a part or full-time summer job. The kind of job I would like is babysitting or working at a day-care centre. I live in Toronto and would like if possible the job to be in or around the city. My address is 7 Deanlea Crt., Rexdale, ON M9V 2R5; phone: 416-741-3092 after 4:00 p.m.</p> <p>ROXBORO: Que: Are you looking for a young, strong and eager person to help you with your work? Look no further! I'm eighteen and experienced in farmwork. Steve Mons, 66 - 8th Ave., Roxboro, Mtl. Que., H8Y 2W5; phone: 514-684-3731.</p> <p>ST. ANN'S: My name is Lorna Creighton and I graduate from Smithville District Chr. High school this year. I am looking for employment from June 30 through August 31. I would like to work where I will gain experience in office procedures. But I have experience in milking and mother's help. Please contact me at R.R.#1, St. Ann's, L0R 1Y0 or 957-7221 after 4:30 p.m.</p>	<p>ST. CATHARINES: Hi! my name is Rob Kok, turning 15 years in July. I am interested in a job on a dairy farm for the summer months. I have worked on a dairy farm and really enjoyed it. Please phone: 688-4164.</p> <p>ST. CATHARINES: My name is Ted Lesage and I will turn 16 this year. I would like to work on a dairy farm for the summer months, so I'll be able to pay for my chr. high school education. Please contact me at (416) 935-7242 or at my home address: 74 Lakehurst Dr., St. Catharines, ON L2N 4C4.</p> <p>ST. CATHARINES: Grade 13 student seeking summer employment to finance education at Calvin College. Experienced at working in grocery store, restaurant, teaching piano lessons and field work. Has life-guarding credentials, driver's license and typing ability. Interested in any type of work. Responsible and diligent. Call: Marguerite Witvoet at (416) 937-1239 or write: 455 Bunting Road, St. Catharines, ON L2M 3Z3</p> <p>SEAFORTH: Hi! I am a 17-year-old girl currently attending Grade 12. I would really like a summer job. I especially like garden work, greenhouse work and selling produce. I have experience in these and other fields of work. If you can help me, please contact Jane VandeBan, R.R.#1, Seaforth, ON N0K 1W0 or call Jane at (519) 527-0705.</p> <p>SMITHVILLE: I am 17 years old and looking for a summer job. I am a Chr. High student with life-time experience on dairy operation. Able to operate most farm machinery. Will consider relief milking on small operation. Has drivers license. For references call Edward at 416-957-3897. I am available from June 22 - August 31, Southern Ontario preferred. Please call John DeVries at 416-957-3897.</p> <p>SMITHVILLE: My name is Laura Elzinga, 17 years old, in my last year of Christian high and hoping to attend Redeemer in the Fall. I am looking for summer employment and have experience in farm work, greenhouse, office, cashiering and child care, and have enjoyed working in any of these areas. Please contact me at 957-2060 or 12 Brooks Circle, Box 461, Smithville, ON L0R 2A0</p> <p>STONEY CREEK: I am a 17 year old looking for a summer job. I have gained experience in my highschool's business practise office as a typist. I am also willing to work in greenhouses, do housecleaning or anything you have. Please call 682-7037 and ask for Margaret or write to Margaret Van der Velde, 33 Durham Rd., Stoney Creek, ON L8E 1W9.</p> <p>STRATHROY: I am a 17-year-old student with an interest in farming, have some experience with milking and running farm implements. Have driver's license and am willing to work on any farm, preferably in Ontario. Call Calvin Dykstra at 245-4529</p> <p>THAMESFORD: 17-year-old young man looking for a summer job anywhere in Ontario. Has experience with poultry and also helped neighbourhood farmers with haying and other jobs. Has driver's licence. For more information, please contact Ed Amsinga, R.R.#4, Thamesford, ON N0M 2M0 or phone 285-5217.</p>	<p>THAMESFORD: 16-year-old young man looking for summer employment. Willing to work at anything. Has experience in poultry, haying, and other farm duties and selling fruit and vegetables at market. For more information please contact Roger Amsinga at 285-5217, R.R.4, Thamesford, N0M 2M0</p> <p>TORONTO: Young man, 19, looking for summer job (July and Aug.) on a dairy farm or beef range preferably western Canada or US. Has dairy farm experience. Please call Ed Griffioen collect at 416 221-5949; 95 Carnes Ave., Toronto, ON M2R 2L2</p> <p>TRENTON: Hi! My name is Annita Pennings and I am seeking a summer job either babysitting or caring for mentally impaired. I am willing to relocate to work full-time in your home. I have worked in both areas. I am a 16-year-old grade 10 graduate. References available. Write to: A. Pennings, R.R.#3, Carrying Place, ON K0K 1L0 or call: 1-613-392-5981.</p> <p>WELLANDPORT: A Christian high school grade 11 student, 16½ years of age. Would like a full-time babysitting and light housekeeping job for this summer in the Niagara Peninsula. Is great with children and responsible. Is willing to live in if necessary. Lives at R.R.#3, Wellandport. Phone Patricia VanderHeide, 386-6708.</p> <p>WOODSTOCK: 17-year-old girl would like a summer job, preferably in Southwestern Ontario. I have experience in caring for young children and various other jobs. I am open to any new challenges and experiences you can offer. I am willing to live-in and have a valid drivers licence. Reference available upon request. Please write to Wilma Luth, R.R.#1, Burgessville, ON N0J 1C0; or phone (519) 424-9316.</p> <p>WYOMING: Are you in need of a nanny for the summer? Well, here is your chance to get one. I am 18 years old and have completed my first year of college. I am available to work from May 1, 1984 until September 1, 1984. I have had 4 summers working experience being a nanny, working for various people. References are available upon request. Reply to: Diana Pool, R.R.#3, Wyoming, Ont., or phone: 1-(519) 845-3226.</p>
<div><div>Summer Job Market</div><div>It's time to think about summer jobs again when you're a student. Calvinist Contact will carry the Summer Job Market section in the classifieds from March 9 until May 25.</div><div>Please include name, age, address, phone number, experience and type of work you are seeking.</div><div>This service is free of charge. Only one request: please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.</div></div>				
<div>Reach the Christian community; place your ad in Calvinist Contact!</div>				

Events

CALENDAR of events

- May 5** Redeemer College Annual Membership Meeting at 2 p.m. at the College (467 Beach Blvd., **Hamilton**).
- May 5** 6th Young Adults Day Rally, "Kids of the Kingdom" at the **Hamilton** District Chr. Highschool.
- May 5** Spring concert by the choirs and brass of the Ontario Chr. Music Assembly under the direction of Leendert Koolj, with Andre Knevel at the organ; 7:30 p.m. in the **Exeter** United Church (James Street).
- May 9, 10, 11, 12** **Hamilton** District Christian High School presents the play "The Corn is Green" by Emyln Williams at 8:00 p.m. in H.D.C.H.S. Tickets are \$3.00 per person or \$9.00 per family and will be available after April 24th at H.D.C.H.S.
- May 9** The Quinte League Ladies Societies Rally will be held in the Christian Reformed Church of **Trenton** at 10 a.m. Speakers: Rev. Hans Uittenbosch ("Living out of Thankfulness") and Mrs. Irene Williams ("My search for Truth").
- May 11** Burlington choir Soli Gloria under the direction of Elizabeth Van Meggden and participation of Guido de Bres High school choir of Hamilton will hold its annual spring concert in the Rehoboth Canadian Ref. Church in **Burlington**.
- May 12** Organ Concert by Andre Knevel at 8:15 p.m. at Central Presbyterian Church, 165 Charlton St. W., **Hamilton**, Ont.
- May 13** Spring Concert at 8:00 p.m. in the First United Church, **St. Thomas**, Ont. St. Thomas and District Male Choir Cresendo.
- May 22** Conference sponsored by the Ontario Alliance of Christian Schools: The Christian School and the Handicapped Child; 10-3 p.m. at the John Knox Chr. School, **Brampton**. Contact your local Chr. school for registration information.
- May 14** Calvinettes Anniversary celebration for all present and former Calvinette Counsellors of the Hamilton Area Calvinette Counsel at **Dundas** Chr. School on Ofield Rd., N., at 8:00 p.m. For info, call Yellie Bick (416) 689-5486.
- June 13** De Hollandse dag in het Moorefield park; aanvang 10 uur.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. May 18	Tues. May 15	Thurs. May 10-8:30 a.m.	Wed. May 9-8:30 a.m.
Fri. May 25	Tues. May 22	Thurs. May 17-8:30 a.m.	Wed. May 16-8:30 a.m.
Fri. June 1	Tues. May 29	Thurs. May 24-8:30 a.m.	Wed. May 23-8:30 a.m.

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THE FEBRUARY LADDER

Contestants	Problems:	#992	#993	#994	#995	Sub.	Prev.	Total
	Points:	3	2	3	2	10		
K. Amsinga (VIII)		3	2	3	2	10	84	94
H. Brouwer (V)		2	2	3	2	9	59	68
P.W. Laiman		2	game	only		2	63	65

Comments

Congratulations to Mr. Amsinga who has reached the top of the ladder for the ninth time! This has broken the old record held by A. Guillaume, eight time winner Dec. 1961-Sept. 1970 and Mr. Amsinga's own eight-time record of course, Summer, 1975-March, 1983. You will get a choice of prize again, Mr. Amsinga. The game position's variation 1. --, K-R3 was the toughest in February. Hope to hear from you all again in March!

February Solutions

#922 (Game Position) Key: 1. Q-KN8 ch., KxQ; 2. K-K8 ch., K-R2; 3. Q-KN8 ch., K-R3; 4. Q-R7 ch., K-N4; 5. Q-R6 ch., KxQ stalemate.

Variation: 1. --, K-R3; 2. Q-B4 ch., QxQ; 3. QxNP ch., KxQ; stalemate. (if at anytime QxQ (k1) then Black plays Q-B4 and Q-N5 mate)

#993 (Mansfield) Key: 1. R-N6 tempo

#994 (Kubbel) Misprint Key: 1. Q-B7 threat 2. Q-N7 mate

#995 (Servais) Key: 1. Q-R1 tempo



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the Christian community together.**

Attention Young People's and Young Adults' Groups:

**We want to
hear from you!**

Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? *Calvinist Contact* invites you to submit written material (printed or typed double-spaced) and photographs (returned on request) for consideration for publication.

Help unite your societies by sharing your experiences and talent in C.C. Send all material to: **Youth Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.**

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Dutch



John Van Harmelen

Onder de streep

Andries, een jongen van zestien jaar kwam aan de pastorie met de boodschap van zijn moeder: vraag dominee of hij bij Tuininga wil komen want vader is ineens zo ziek geworden.

Zelf was ik in de tuin aan 't werk, maar ik zei tegen Andries: Ga maar weer naar huis en vertel je moeder dat ik met een half uur bij jullie ben.

Ik stapte al gauw op de fiets en ik dacht: dat loopt vast verkeerd af met Tuininga, en wat weet ik eigenlijk van die boer? Ik was vrij geregeld in dat gezin geweest omdat de moeder wegens zwakte niet altijd in de kerk kon komen. Ik was er ook een paar keer op huisbezoek geweest. Maar dan zei Tuininga nooit veel. Hij was een trouwe kerkganger maar hij liet zijn vrouw

meestal het woord doen. En nu was hij doodziek.

Terwijl ik naar Tuininga's boerderij fietste, bad ik voor Tuininga, "Hemelse Vader, geef toch dat Tuininga nu hij voor de poorten des doods ligt, kan zeggen: Jezus Uw verzoenend sterven is het rustpunt van mijn hart. Hij was altijd zo'n zwijgzame man. Geef dat hij een duidelijk getuigenis kan geven opdat ook zijn vrouw en kinderen getroost kunnen worden."

Toen ik bij de boerderij aanwam bleek al spoedig dat boer Tuininga uitgeschakeld was. De burens waren bezig om de oogst binnen te halen. Het melken van de koeien was ook al geregeld, en in de mooie kamer stond het ledikant van het Groene Kruis. Daar lag de zieke man.

Jezus uw verzoenend sterven

Ik begon hem er op te wijzen dat het een fijne gave van God was dat we in ons dorp zulke goede burens hebben. En dat het ook een zegen was dat zijn vrouw de laatste tijd veel flinker was dan enige tijd geleden.

Heel wat zorgen die een zieke kan hebben waren dus nu door de Here weggenomen.

"U kunt zich dus nu concentreren op het feit dat u nogal ziek bent. Het heeft u ook als het ware overrompeld." Toen zei ik tegen hem: "Je bent altijd een trouwe kerkganger geweest. Je hebt geholpen God's kerk in ons dorp te bouwen. Nu komt de Here vrij plotseling met deze ziekte en het lijkt nogal ernstig. Wat zijn nu jouw gedachten over je ziekte?"

Toen zei hij: "dominee, ik voel wel dat

ik erg ziek ben. En ik denk ook dat ik niet meer beter wordt. Het is jammer dat ik altijd zo stil van aard was op het huisbezoek en mijn vrouw maar het woord liet doen. Maar als dominee mijn begrafenis moet leiden. moet u de gemeente laten zingen: Jezus, uw verzoenend sterven blijft het rustpunt van ons hart. Ik leef uit de enige troost en wil daarin ook sterven, dat ik met lichaam en ziel niet mijn maar mijns getrouwen Zaligmakers Jezus Christus eigen ben."

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij's omers in Caesarea, Ontario, en 'zwinters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Grote Hollandse zangavonden

Stan De Jong

Zoals in vorige jaren zullen ook weer dit voorjaar twee grote hollandse zangavonden plaatsvinden in de plaatsen Guelph en St. Catharines. De organisatoren van deze

concerten hopen op een grote opkomst van allen die de nederlandse taal en vooral de christelijke psalmen en gezangen liefhebben. Dat er nog een grote behoefte bestaat voor dergelijke avonden is wel in

vorige jaren gebleken. Ouderen en jongeren van heinde en ver zullen zich deze concerten nog goed herinneren.

De eerste avond werd gehouden op 28 April in de First Christian Reformed Church te Guelph en stond onder leiding van Ds. Eshuis, predikant van deze gemeente. De opbrengst van de kollekte was ten bate van het mooie werk van Salem Christian Mental Health Association. Voor alle aanwezigen was dit een onvergetelijke avond!

De tweede avond wordt op 12 Mei gehouden in de Covenant Christian Reformed Church (Parnell Rd.), te St. Catharines. Herman De Jong, Promotor voor Salem, zal de leiding hebben. Ook deze avond begint om 8 uur.

Het muzikale gedeelte van deze avond staat onder leiding van Mevr. Joanne Bakelaar (dirigente) en Gerzinus Hoekstra (orgeliste).

Vier koren afkomstig van Guelph, Kitchener en St. Catharines, tesamen met koperen blaasinstrumenten en orgelmuziek, zullen de gemeentezang begeleiden. Dit zal ongetwijfeld het hoogtepunt zijn voor de aanwezigen. De koren zullen natuurlijk zelf ook optreden met (hopelijk) goed ingestudeerde stukken.

De samenzang nummers op het programma zijn o.a. Psalm 150; Psalm 81; O, God van hemel, zee en aard; Door de wereld gaat een Woord; Veilig in Jezus' armen; Ik zoek de winden Gods vandaag; Denk dan aan ons, Heer; en, Dit is de wereld.

Na afloop van de avond zal er weer gelegenheid zijn oude kennissen en vrienden te ontmoeten gedurende een gezellig koffieuurtje.

Prijs de Heer met blijde galmen! Komt U ook?

Jaarlijkse feestdag stad Groningen

Harry Klungel

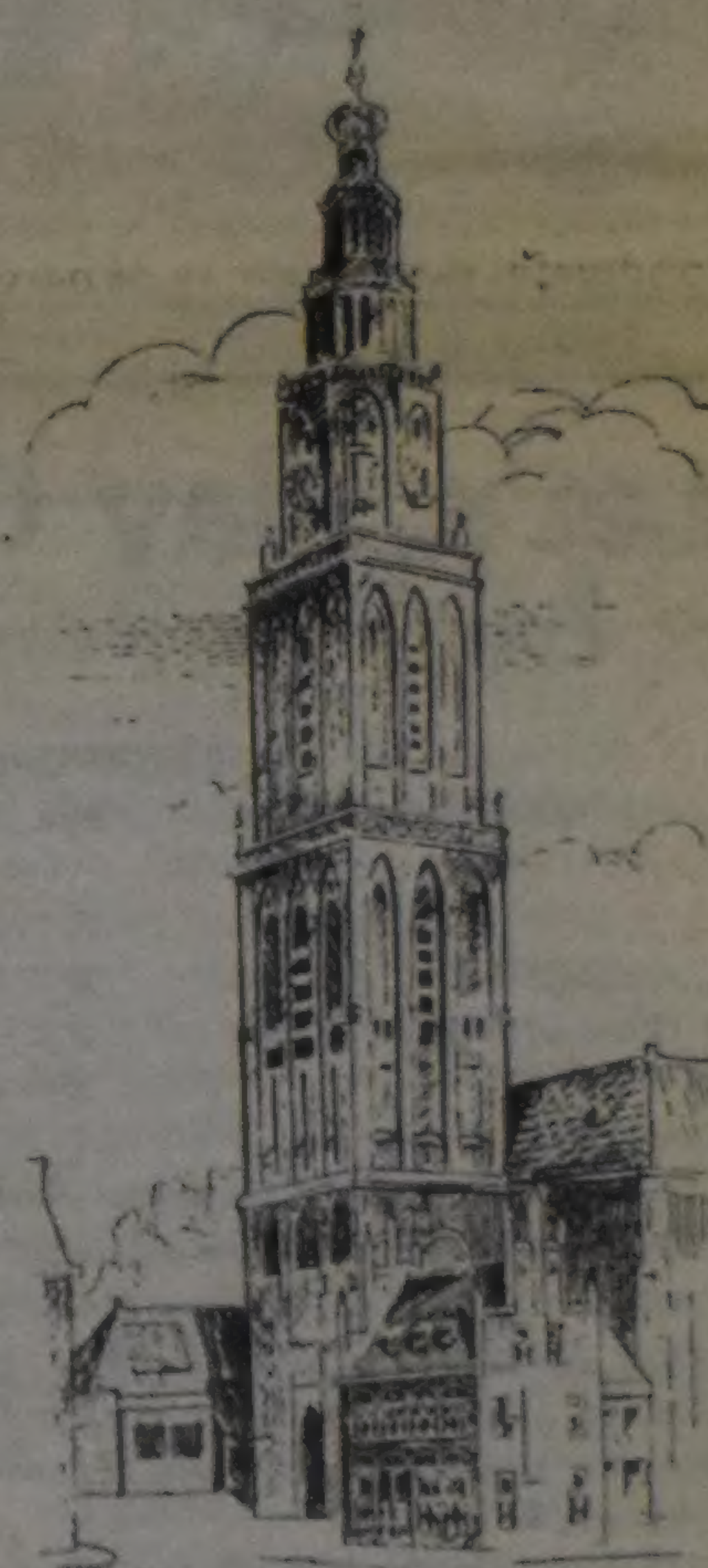
De nationale feestdag van de stad Groningen wordt elk jaar gevierd op 28 Augustus. De achtergrond van deze gebeurtenis is als volgt:

In het jaar 1672 was de Republiek der Verenigde Nederlanden in oorlog met Frankrijk, Engeland, Munster en Keulen. De Bisschop van Munster, Christoph Bernhard van Galen, viel met zijn leger de republiek binnen en trok naar het noorden. Hij sloeg beleg op voor Groningen, dat door bevolking en studenten dapper werd verdedigd onder leiding van de daartoe gecontracteerde zeventigjarige beroepsmilitair Carel Rabenhaut.

Het op 19 Juli begonnen beleg werd op 28 Augustus opgeheven. De bisschop, die geen kans zag om met zijn leger binnen de muren te komen, leed zware verliezen en blies de aftocht. Omdat de bisschop de stad heftig met bommen en granaten bestookte kreeg hij de bijnaam van "Bommen Berend" en onder die naam wordt sederdien jaarlijks op 28 Augustus in de stad Groningen het feest van deze bevrijding zeer intensief gevierd. Het feest houdt o.a. in een paardenkeuring op de Grote Markt, een concours hippique en een groot vuurwerk.

In het jaar 1874 werd het feest ter herinnering van het ontzet van 1672 voor het eerst georganiseerd door de vereniging voor volksvermaken. Het 110-jarig bestaan van deze vereniging zal dit jaar ook op bijzondere wijze worden herdacht en wel met een grootse optocht georganiseerd onder het motto, "Vroeger en Nu." Deze optocht, bijna 2½ km. lang, zal allerlei aspecten van het

Olle Grieze



maatschappelijke leven in zijn huidige en historische vormen trachten uit te beelden.

Het bestuur dat jaarlijks dit feest organiseert zal erg blij zijn met de komst van rasechte Groningers die nu woonachtig zijn in Canada.

Harry Klungel is burgemeester te Hunsell, Ont.

Avondgebed

Ik zou zo graag nog voor U knielen, Heer, zoals ik altijd deed in vroeger jaren. Mijn benen, die toen onvermoeibaar waren zijn nu te stram, ik kan het nu niet meer.

Ik ben een zieke oma, mijn bezoek ziet mij als naamloos voorwerp in dit leven. Maar Gij weet hoe ik heet, ik sta geschreven met naam en toenaam in Uw levensboek.

Ik zie wel dat mijn kleinkind zich verveelt als zij met moeder eens met mij komt praten. Ik spreek van vroeger, Heer, ik kan't niet laten. Maar ik begrijp dat zij veel liever speelt.

Ik loop zo slecht en dan nog steeds met pijn, wanneer je ziek bent en vol zit met kwalen. Ik hoop maar, Heer, dat U me gauw komt halen, ik zou zo heel graag bij U willen zijn.

Mijn kinderen, zij hebben het zo goed, Heer, laat ze U daardoor toch niet vergeten. Doe ook hun kind'ren van uw liefde weten, en laat uw Woord een lamp zijn voor hun voet.

Nu ga ik slapen, want ik ben zo moe. Ik had U eigenlijk nog veel te vragen, maar mijn gedachten gaan zo snel vervagen, dat 'k niet meer weet wat ik zeg of doe.

Komt U maar spoedig, Heer, 't wordt hier zo stil. Geef mij geduld als ik nog wat moet wachten. Ga met mij door de dagen en de nachten. Dit vraag ik U: mijn God, om Jezus' wil.

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Dutch

Persoverzicht

Carl D. Tuyl



Er is in de Liberale Partij geschermtussel tussen de aspirant leiders. Dat was te verwachten natuurlijk en het valt ons mee hoe netjes de heren tot nu toe gebleven zijn. Het gaat er tamelijk fatsoenlijk aan toe met af en toe hier en daar een steek onder water. Turner krijgt het natuurlijk gedurig op z'n boterham dat hij de laatste jaren niet actief aan het partij wezen heeft deelgenomen, terwijl de andere kandidaten juist verweten wordt deel te hebben genomen in het wel en wee van de Liberale regerings politiek.

MacDonald (niet de hamburger MacDonald) heeft zijn eerste rapport gepubliceerd. Het is maar een voorlopig rapport maar volgens de commissie staat het al wel vast dat we in ons land zullen moeten leren om niet zo afhankelijk te zijn van industrie gebaseerd op de aanwezigheid van ruwe grondstoffen. Met andere woorden: we zullen ons meer moeten toelagen op produktie. Het werk van de commissie heeft tot nu toe tien miljoen dollars gekost.

Er heerste een soort grondwettelijke storm in een theepot toen de, nu nog, Governor-General verklaarde dat hij er wel zin in zou hebben om eventueel weer in de politiek te gaan. "Ongehoord" verklaarden de grondwetdeskundigen. In de eerste plaats hoort de Governor-General niet zulke uitspraken te doen en in de tweede

plaats mag een voormalige Governor-General niet terugkeren in de politiek. Het was een interessant debat waar niemand veel aandacht aan besteedde of slaap over verloor.

De regering in Ottawa is verantwoordelijk voor een agentschap dat de fraaie naam Canadian Unity Information draagt. Waar het op neer schijnt te komen is dat deze organisatie reclame voor Liberale figuren financiert. Ook al weer niet te zeldzaam maar dit keer waren er nogal luidruchtige protesten in de pers en in de Kamer.

Margaret Trudeau werd Margaret Kemper en velen van ons hopen vurig dat dat het laatste is wat we van haar zullen horen. We kunnen altijd hopen nietwaar?

Laten we maar eens een blik werpen in de wereld om ons heen waar het vaak geen pais en vree is. Er is altijd al een zekere spanning geweest tussen Washington aan de ene kant en de NAVO landen aan de andere kant. Ik verbeeld me dat dat de laatste tijd niet beter wordt. De Duitsers willen hun vingers op de trekker van de kernwapenen hebben. Nederland wil zich niet houden aan het opstellingsschema van de raketten, Frankrijk heeft haar eigen arsenaal en met zijn allen zijn ze het vaak oneens over vele punten van het Amerikaanse beleid ten opzichte van Moskou. Het is een wonder dat alles nog zo goed gaat tussen

de bondgenoten gezien het grote aantal irritanten.

Van groot politiek belang is natuurlijk het bezoek van President Reagan aan Peking. De Chinezen werden door hun regering vermaand om ter gelegenheid van dit bezoek hun beste beentje voor te zetten en vooral niet op de grond te spugen. Netjes he? De Russen voelen zich wat bedreigd door deze diplomatieze omsingelingsbeweging en beginnen een toontje lager te zingen ten aanzien van de ontwapenings besprekingen. Een hoge funktionaris van het politbureau deed de deur open op een kiertje. De Russen hebben ook nogal last van dat blok aan hun been in Afganistan waar de verzetstrijders hardnekkig weigeren zich over te geven en in tegendeel het leven voor de Russiese bezettingsmacht erg zuur maken.

In Europa werd Pasen gevierd met omvangrijke demonstraties tegen kernraketten. Ik meen me te herinneren dat Pasen vroeger in de kerk gevierd werd.

De Canadese visserij produkten zijn op de verboden lijst geplaatst in Europa door de zeehonden vrienden. Een van de heftigste verdedigsters van de zeehondjes, een voormalige Franse filmster, stuurde een kostbare ivoren armband om de pro-zeehonden aktie te financieren. Het was haar ten enenmale ontgaan dat olifanten hun tanden niet

vrijwillig afstaan.

De naar autonomie strevende Sikhs hebben in India nogal veel tumult gesticht en er heerst in het gebied van Poenjab een mini-burgeroorlog.

Egypte en Cyprus hebben na zes jaar de diplomatieke betrekkingen hersteld en de relaties tussen Lybie en Engeland zijn verbroken vanwege de ongeregeldeheden voor de ambassade van Lybie in London. De betrekkingen tussen Griekenland en Turkije zijn verder verslechterd. Griekenland heeft bij Turkije geprotesteerd tegen schending van de grenzen tijdens militaire oefeningen in de Egeïsche Zee.

En over betrekking gesproken: betrekkingen tussen de verschillende delen van de kerk van Jezus Christus worden er ook niet beter van. Wij bekijken elkaar nog steeds van een afstand met veel argwaan.

De lente is nu volop op gang en iedereen is nu wat vriendelijker gestemd. Dit is de tijd voor verzoeken om financiële bijstand. Wij ontvangen die dingen altijd in de donkerste maand: December. Hier is een praktische raad voor alle fundraisers. Nooit op Maandag en bij voorkeur niet van November tot en met Maart. Probeer het maar op een Vrijdag in Mei. Let op mijn woorden.

bedankt

Is het juist om het woord 'etnisch' te gebruiken?

In het begin spraken we over 'displaced persons' en later werd het 'new Canadians'. Vandaag de dag gebruiken we het woord 'etnisch' en daarmee doelen we dan op allen die geen Franse of Engelse achtergrond hebben.

Het is onlangs duidelijk geworden dat er nogal verschil van mening bestaat over de mening en het gebruik van het woord, getuige de 'woordenstrijd' zoals de *Toronto Star* het noemde, die zich ontketende na de publicatie van een artikel van Stan Obodiac, de Public Relations man van Maple Leaf Gardens in Toronto. Hij heeft al vaker gereageerd tegen de gewoonte om Canadezen te verdelen tussen etnische en andere Canadezen.

Obodiac schreef: 'Aangezien iedereen in dit land 'etnisch' is, waarom zouden we dan dit woord blijven gebruiken? Dat komt natuurlijk omdat we langzamerhand zo gewend zijn geraakt aan de opvatting dat etnisch niet helemaal zuiver is en dat etnische Canadezen eigenlijk slechts tweederangs Canadezen zijn.'

Hij voegde hieraan toe: 'k hou vol dat we allemaal Canadezen zijn, en de zuiversten en besten onder ons hebben Canada gemaakt tot

wat het nu is, ongeacht hun afkomst. Als wij Canadese burgers zijn dan houden wij dat burgerschap in ere en geen enkel ander land eren wij dan meer... Accepteer dan ook nooit het etiket dat U verbindt aan enig ander land dan Canada.'

Na de publicatie van het artikel ontving *The Star* een aantal brieven waaruit bleek dat de schrijvers geen bezwaar

hadden tegen Obodiac's opvattingen over 'Canadianism', maar zij waren het niet met hem eens dat 'etnisch' een vernederende of geringschattende betekenis heeft wanneer het gebruikt wordt ter aanduiding van onze meertalige burgers.

Eén van die schrijvers was Morris Shumiatcher, een vooraanstaande advocaat in Saskatchewan die

verantwoordelijk is voor de bewoording van wat in 1947 de Bill of Rights werd. Saskatchewan kwam daarmee als eerste provincie uit de bus met een Bill of Rights.

Hierin wordt gesproken over 'iedere persoon en iedere klasse van personen... (ongeacht) ras, religie, kleur of etnische of nationale afkomst van zo'n persoon of klasse van personen.'

Shumiatcher zei dat hij de woorden 'ethnische of nationale afkomst' had gebruikt omdat het een dimensie raakt die eigenlijk niet omvat wordt in de woorden ras, kleur of religie.' Hij zei dat het woord etnisch afgeleid is van het Griekse woord 'ethnikos' hetgeen duidt op iemand's culturele achtergrond in plaats van op zijn ras.

Van slagveld tot moderne stad

Marcus Van Steen

(Canadian Scene) — Een van Canada's oudste gemeenschappen is het nieuwe jaar goed begonnen: het is Ontario's nieuwste stad geworden! Stoney Creek heeft jaren lang in de schaduw gestaan van Hamilton, maar is nu zelf een stad geworden. Stoney Creek heeft echter al eerder in de geschiedenis aandacht getrokken. Hier is namelijk een van de belangrijkste slagen van de Oorlog van 1812 gevochten.

De slag vond plaats in de nacht van 5 juni 1813. Een sterke Amerikaanse legermacht had Fort George bij Niagara-on-the-Lake veroverd en zat een klein Engels leger op de hielen langs de kust van het Ontario Meer. De Britse bevelhebber,

Brigadier-Generaal John Vincent, was er zich terdege van bewust dat heel Upper Canada in handen van de Amerikanen zou vallen als zijn leger door de Amerikanen overrompeld zou worden. Hij trok langzaam terug, maar had met zijn legertje van 2.000 man te maken met een overmacht van 6.000 Amerikanen.

Stoney Creek bracht echter redding. Het Amerikaanse leger kampeerde aan een kleine stroom. Het was een donkere nacht en de Britten gebruikten die kans om de boel te verkennen. Zij stelden vast dat de Amerikanen argeloos geworden waren. Hun positie was slecht bewaakt en de wachten wisten nauwelijks wat zij deden. Onmiddellijk werd

een nachtelijke overval georganiseerd. De Amerikanen wisten niet wat hen overkwam en zij namen overhaast de vlucht met achterlating van hun geschut. Onder de krijgsgevangen vonden de Britten de twee generaals die het bevel voerden over deze Amerikaanse strijdkrachten.

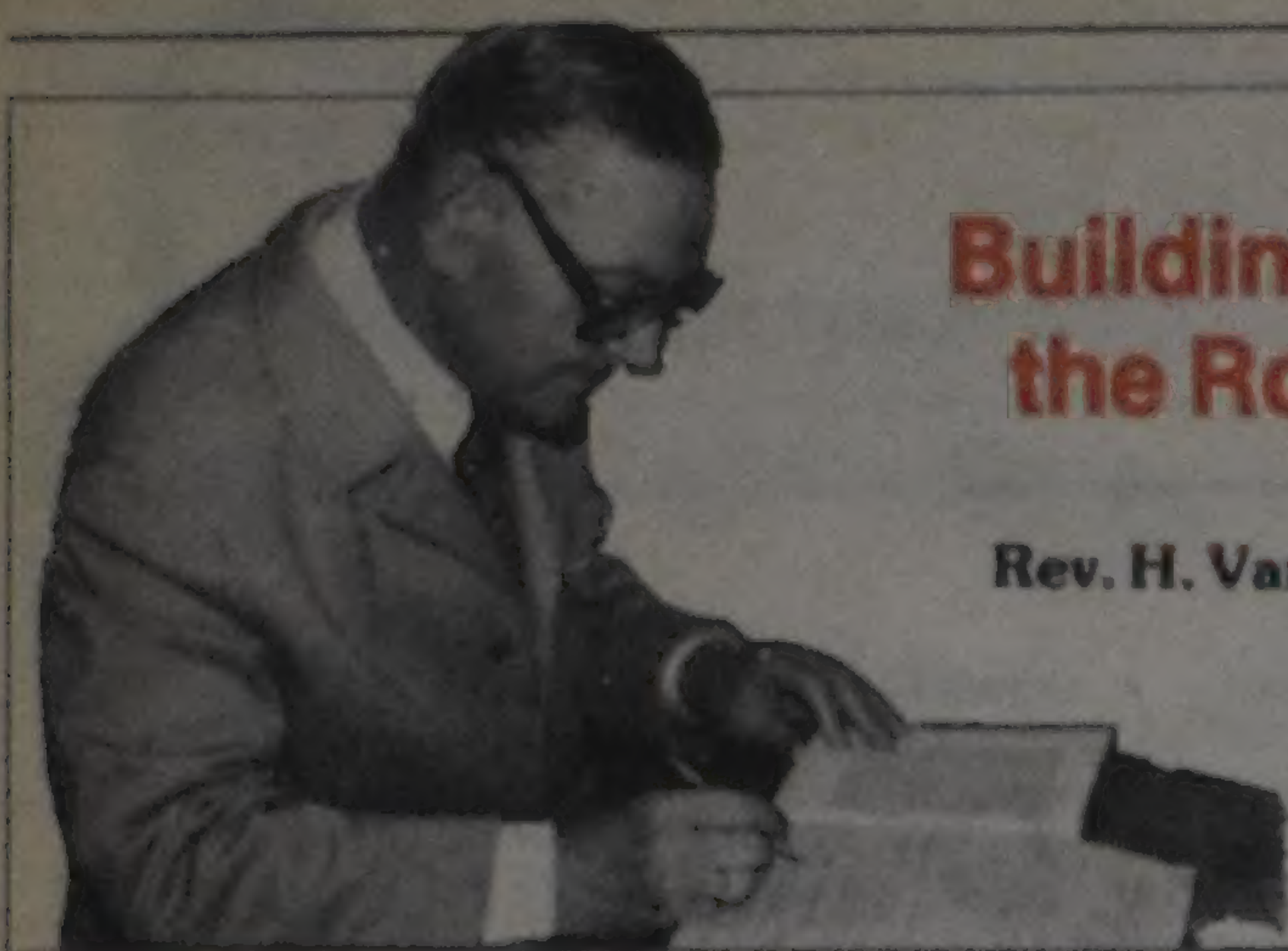
De Amerikanen zagen kans om Fort George nog enkele maanden te behouden, maar de Britten en de Canadezen zagen kans stand te houden en Upper Canada is daarna nooit meer in gevaar geweest.

Stoney Creek Battlefield Park herinnert aan deze historische slag. Het park, dat gemakkelijk bereikt kan worden via the Queen Elizabeth Way en Highway 20 bevat een indrukwekkend

oorlogsmonument. Er is ook een oorlogsmuseum met interessante voorbeelden van wapens, uniformen en militaire uitrusting uit de 18de en 19de eeuw.

Er is ook een goed onderhouden kolonisten huis in het park, dat gebouwd is in 1795 en nu dienst doet als een museum voor landbouw technieken uit de pionierstijd. De gidsen zijn uitgedost in kleding uit die tijd en goed voorbereid om bezoekers van inlichtingen te voorzien. Het museum en het boeren huis kunnen dagelijks bezocht worden gedurende de maanden juni, juli en augustus en gedurende de weekeinden en speciale vacantiédagen in mei en september.

Books



Building on the Rock

Rev. H. Van Andel

No retaliation

But if anyone strikes you on the right cheek, turn to him the other also.

Matthew 5:39

In our previous meditation we saw that we should not act as if we were judges ourselves. We may not render evil for evil or take legal acts in our own hands. Jesus does not speak of the rights which authorities have, but points to our personal reaction to malefactors.

In what follows Jesus underscores this with three examples.

His first example concerns a case of offence. Jesus says: "Suppose some one strikes you on the right cheek." There has always been a question why Jesus particularly spoke of the right cheek. If you slap your neighbour in his face, then normally you will do this with your right hand and hit the left cheek of your neighbour. The Jewish people were generally right-handed. There are interpreters who do not think this question very important.

However, there is a passage in the Talmud which makes it noteworthy. There it is mentioned that the Jewish scholars were of the opinion that a slap in the face given with the backside of the hand was much more offensive than a straight one. This was deemed to be a very humiliating blow. Notice: with the backside of your right hand you hit the right cheek of a neighbour.

It is Jesus' intention to say: Even if you receive such a humiliating offence, you must not hit back. Retaliation has no end. The "You hit me, I hit you" theory will be followed by a third and fourth blow. Each following blow will be more severe. It will become a big fight. It can only be prevented if someone stops hitting back and is willing to suffer another blow without retribution.

We all know how Jesus himself brought this rule into practice when he was hit by one of the officers of the Sanhedrin. After Jesus suffered the blow he only asked: "Why do you strike me?"

Van Andel is a retired pastor living in Burnaby, BC

Society

A fundamental, but profound truth

Apartheid is a heresy by J.W. De Gruchy and C. Villa-Vicencio (eds.); Wm. B. Eerdmans, Grand Rapids, Michigan, 1983; pb., 184 pp. H.J. Groenewold, Edmonton, Alta.

On infrequent occasions our mass media remembers that apartheid in South Africa makes good copy. Poignant vignettes describe in vivid detail the oppression, the exploitation and (Christian) man's inhumanity to man. The facile and shallow assessments of our media high priests lead to a single and inescapable conclusion: the abolition of apartheid or a bloody civil war between the races. These same commentators point to the reformed tradition as the major obstacle to a peaceful settlement.

The contributors to this book do not share this faint contempt for the reformed tradition; they do not seek to condemn, to excoriate or hold up to ridicule; rather, they wish to remind their readers of a simple, yet most profound truth; apartheid is a fundamental violation of God's Word in its denial of a common human creatureliness. The book is an appeal to Christians in South Africa, and to Christians everywhere, to recognize that apartheid is a heresy. It is also an appeal to the reformed tradition to return to its rich biblical and historical roots, to provide cultural leadership in bringing about desperately needed changes; may shalom come!

The articles written by Allan

Boesak and Bishop Desmond Tutu provide the major focus and unity of the book. Boesak reminds his readers that racism is an ideology of domination, a creed which repudiates the reconciling work of Christ. It denies that all human creatures, regardless of race or color, are image bearers before the face of God. Boesak points an accusing finger at the white Dutch Reformed Churches and of their stance on racism. He reproaches the Dutch Reformed Churches for having created and perpetrated a pseudo-gospel in direct violation of the authority of the Gospels.

Bishop Tutu elaborates on this theme and shows how this pseudo-gospel flagrantly violates the biblical teachings of: the shalom of creation, the reconciling work of Christ, the unity of mankind before God, and the promises of God's love to all. Tutu concludes by sadly commenting that apartheid is so vicious because it can make one doubt that he is a child of God.

This pseudo-gospel or heresy is traced historically by Chris Loff in his article, "The History of a Heresy." Segregated worship and communion began to take place during the opening decades of the nineteenth century and the Synod of 1857 officially paved the way for racial segregation. Apartheid was euphemistically described as a 'weakness' which the church was forced to accept. In 1881 all blacks were ordered to join the racially separate Mission Church (N.G.

Sentingkerk).

David Bosch in his article, "Nothing but a Heresy", continues in the vein of Loff and points to a key issue so often overlooked in the debate on the relationship between the reformed churches and apartheid; a weak ecclesiology. The nineteenth century reformed tradition had weakened and deformed the historic understanding of the nature and structure of the church. It had concluded that structure was merely optional, the unity of faith in Christ was deemed less important than biological descent and ethnicity. Bosch concludes his article with an appeal to the reformed churches to return to their roots and to explore ways to re-establish a single, united faith community in Christ.

The articles written by Maimela, Bax and Vorster are primarily concerned with Biblical exegesis and interpretation. They are unanimous in their conclusions that no Biblical grounds exist to support the claims of apartheid, of racial superiority or of separate cultural development. Any attempt to provide a Biblical basis for such beliefs will require a very selective use of proof texts.

This book is most helpful in reminding concerned Christians of the religious dimension of apartheid. At the same time it is also a plea to live "in obedience to God and to create a just and peaceful country."

"The practise of excluding women from office cannot be conclusively defended on biblical grounds"

This is what Synod says in Report 39, the report on Women in Ecclesiastical office.

The Co-Workers Committee* is a group of women and men concerned with the role of women in the church. We publish a newsletter and several discussion and information groups have formed all over Canada.

If you would like to receive our newsletter, join one of the groups or wish to know more about us, please contact one of the people in your area.

Klaaske DeKoning
3204-50th St. W.
Calgary, AB T3E 6P6
403-249-3129

Louise Visser
R.R.6, Box 171
Edmonton, AB T5B 4K3
403-973-3400

Mrs. Marta Habermehl
216 Glenwood Cresc.
Winnipeg, MB R2L 1J9
204-668-1269

Wilma Bouma
307-340 - 9th St.
New Westminster, BC V3M 3V6
604-526-9391

Mrs. Ina Donkersloot
658 - 21st St.
Brandon, MB R7B 1T5
204-728-0376

Johanna Peetoom
74 Fountainbleau Dr.
Willowdale, ON M2M 1M9
416-223-4427

* Affiliated with the Committee for Women in the CRC Grand Rapids, Mich. established in 1975.

Needed "peace makers"

... continued from page 5.

Skillen: Do you think the failure to do justice to the Palestinian cause is related to the conflict in Lebanon?

Kuttab: It is related very directly. If there is some kind of solution for the Palestinians, and if the Israeli and Syrian influences in Lebanon are neutralized, then I think there is a chance for progress in peace making in Lebanon.

However, I am concerned that Israel's interest in Lebanon is much greater than the mere elimination of the PLO or Palestinian presence. It is an ideological interest. Lebanon represents an experiment in inter-communal living — a nationalism attempting to transcend religious factionalism. That is a threat to Israel. Israel wants to be a Jewish state. It wants Lebanon to be a Christian state. It wants a Kurdish state and Shiite state. It wants the Middle East to be a group of countries each built on a confessional basis.

Israel supports the idea of the religious state, and is even glad



James Skillen of APJ

that the Ayatollah Khomeini is setting up an Islamic state in Iran. This supports the Zionist view of the national state. This is not compatible, however, with the western idea of a non-sectarian, non-discriminatory state in which citizenship is not based on a particular religious identity.

Skillen: What should the U.S. now be doing? What should we be pressing our government to

do? What should we be thinking about as we prepare to vote this fall?

Kuttab: The most important thing is for the U.S. to quit giving Israel carte blanche. It should link its aid to the way in which Israel continues or discontinues its settlement policy on the West Bank, for example. It wouldn't tell Israel not to build settlements; it would simply say that if Israel continues to do so, the U.S. will cut back on its aid by so much. In other words, the U.S. should not help Israel to Judaize the West Bank. Israel should have to pay for its own unjust policies. As long as U.S. aid is unlimited, there will never be any incentive for Israel to change or face the full reality of diverse Middle East nationalisms.